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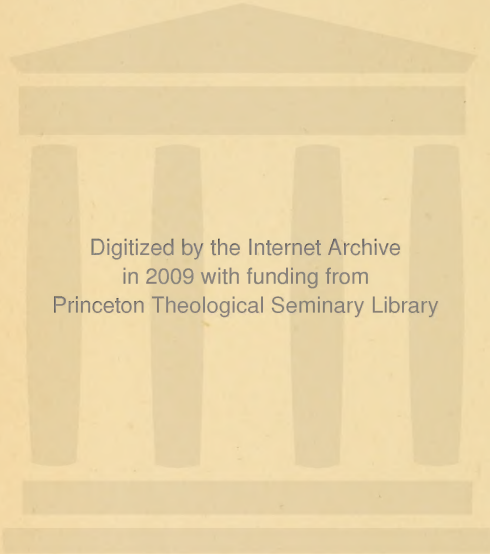
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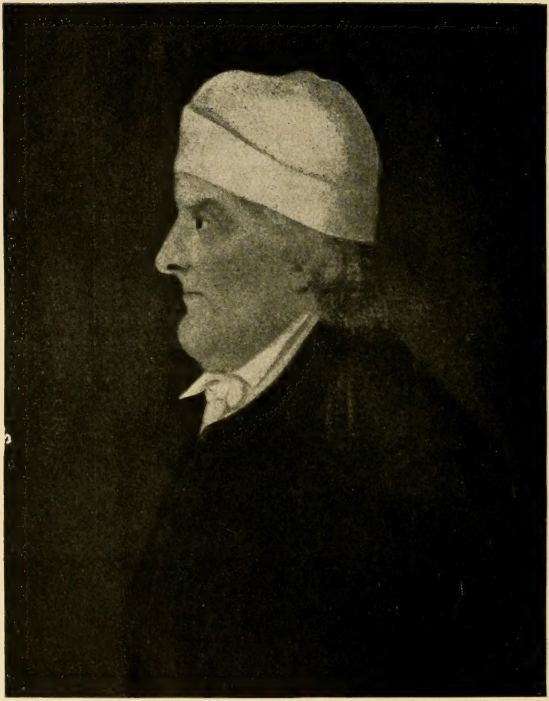

PHILIP WILLIAM OTTERBEIN

First Bishop of the United Brethren in Christ

APR 21 1952
THEOLOGICAL SEMINARY

OUR BISHOPS

A Sketch of the Origin and Growth of the Church of the

UNITED BRETHREN IN CHRIST

As shown in the Lives of Its Distinguished Leaders.

BY

H. A. THOMPSON, D.D., LL.D.

Editor "The United Brethren Review."

With an Introduction by

COLONEL ROBERT COWDEN

Corresponding Secretary United Brethren Sabbath-School Board.

NEW EDITION—REVISED TO DATE

ILLUSTRATED WITH ORIGINAL ENGRAVINGS

The most interesting books to me are the histories of individuals and individual minds, all autobiographies and the like. This is my favorite reading.—Longfellow.

1906

U. B. PUBLISHING HOUSE

DAYTON, OHIO

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1889

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1906

To All the Members and Ministers of the United Brethren Church

Of which church I have been a member since fourteen years of age;
For whose upbuilding I have faithfully labored for almost half a century; and

TO HIM

"Whose I am and whom I serve";
Whose promises have never failed; whose mercy endureth forever,

THIS VOLUME IS DEDICATED BY THE AUTHOR

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PREFACE.

As "the beginning of the book is the last that is written," as has been facetiously said, it only remains for the author to add that he will not soon forget the effort which, when a boy, he put forth to know something of the honored men who represented the church of his choice, and with what interest he read whatever was written concerning them. He found little written, however. The church was too busy in making history to spend time to write it. Many men had kept no record of their labors save what an uncertain memory could reproduce; others who were in labors most abundant and of whom records should have been kept, were men whom a false delicacy prevented from giving to the world such an insight into their lives as would have blessed the church.

There are many others of these fathers whose faithful, self-denying labors the pen of the historian should record before the waves of oblivion have rolled over them. The author has confined his labors to those, whom the church by her highest authority, has called from the ranks and placed in positions of honor and influence. The means of information at his command were limited, but he aimed to gather what was accessible from living men, from private diaries, from church publications, and to present them to the church as his space would allow.

By means of this volume he has hoped to inspire in the membership of the church, and especially the younger portion of it, a more intelligent appreciation of all that the fathers have done for us and a warmer attachment to the church, which has grown up from their labors. He is not without hope that God's leading hand may be seen in the lives of these men, and that we may have the confident assurance that He who has led us in the past will lead us along the highway of the future, if our trust is in Him.

Where there seemed to be a conflict of statements as to dates and other matters, the author took what was, in his judgment, the more probable. The expectation was to have given the book to the public at a much earlier date, but his connection with the Ohio Centennial as commissioner of science and education delayed the preparation of a portion of the manuscript.

With the hope that this volume may advance the cause of the Master, by bringing more vividly to the notice of those in as well as those out of the church the character and labors of those who have been the official representatives of the United Brethren Church, it is submitted to the kind consideration of a Christian public.

H. A. THOMPSON.

INTRODUCTION.

No class of literature is more stimulating and healthful than the biographies of good men and women. The vivid portraiture of the noble and good who have lived on the earth is always an inspiration to those who come after to try and imitate them. A biography, to be faithful and full, need not necessarily be lengthy. Only that which peculiarly distinguishes a man from his fellows should be made prominent. The biographies of the Bible, graphic but brief, have furnished the firesides of thousands of earth's humble homes with themes for stories of never lessening interest as well to the narrator as to the listening youth. The righteousness of Noah, the faithfulness of Abraham, the faultlessness of Joseph, the meekness of Moses, the poetry and song of Daniel, the wisdom of Solomon, the wild impetuousness of Elijah and his triumphant exit from time, the fidelity of Daniel and the Hebrew children—what admiration and aspirations their reading or recital has kindled in human hearts. Then there are the histories of the early and later Christian martyrs. Who but has listened to or read with wide-eyed wonder the stories of their fidelity to the Savior and their tragic deaths? And how our hearts were thereby made to burn with holy zeal for the cause of truth and righteousness! A study of the lives of great military chieftains, such as Hannibal, Alexander, Julius Cæsar, Napoleon, Washington, Grant, Sherman and Sheridan, tends unfailingly to fill youthful blood with martial fervor and develop a warlike spirit. The examples of our great statesmen have tended to the development of a nation of patriots. Our subject becomes for the time our hero, and our souls are drawn toward him with a longing to be like him. The heroes of the present century being nearer in point of time are more interesting to us than those of the remoter past.

The grand characters of the Reformation, and later, Luther, Melancthon, Calvin, the two Wesleys, John Knox and Otterbein—who shall attempt to measure the overflowing tide of influence resulting from their lives?

Among the religious denominations of the last one hundred years in this country, none are more interesting in their rise and

development to the student of church history, nor more aggressive in their activities to-day than the church of the United Brethren in Christ. Taking its rise as it did in a great religious awakening and revival among the Germans in eastern Pennsylvania and Maryland, and without any intent on the part of the principal actors and revivalists to found a new sect, hundreds and then thousands of newly awakened and converted souls were naturally drawn together for fellowship and counsel. As the work progressed and the numbers increased, the bonds strengthened and conferences became more general and more frequent, and finally periodical. At these conferences the one great question discussed was how to more certainly and more safely extend the work of evangelization among the masses. The one end sought was to get people converted, and let them go to seek denominational homes where they would. As the circle widened, the mass broke up into smaller groops, for the more frequent annual gatherings, and the larger or more general conferences became less frequent. Not until many years had passed were any articles of faith formulated.

The itineracy system of ministry having been adopted, it became necessary to elect superintendents, who were called bishops. These were chosen by the delegates composing the general conference and were always taken from the ranks of the ministry, and were men preëminent for ability and zeal in the work. From the first to the present, twenty-eight different men have been called to this station, and have served the church with fidelity for longer or shorter terms. Of this number twenty-one have already gone to join the innumerable throng in glory. Of the seven who remain with us five have passed, or are approaching their three-score and ten years, and the others are rapidly nearing the Beulah land. Biographies of but two or three of the number have ever been written. We have been so much engaged in present duty and plans of future conquests for the Redeemer that we have neglected to place in permanent form the memory of the lives and deeds of our fathers for our children to read. The time has now fully come when that duty should have attention, and Dr. H. A. Thompson, a man fully competent for the task, and rarely endowed with maturity of judgment, extensive research, ripe scholarship, literary taste, familiarity with the history and life of the denomination, and imbued with a love of truth and a churchly spirit, has placed the church and the general reader of religious literature under obligation for the accomplishment of this work in the present volume.

The task to which the author devoted himself was herculean, owing to the meagerness of records and the cloud of oblivion that has already settled over much that would have been exceedingly interesting to the reader. Nevertheless he has accomplished his purpose in a manner that will be sure to receive the approval of the church, and the "well-done" of all readers. The book should find a place in not only every United Brethren home, but also upon the shelves of all true lovers of the church universal. In the light of the deeds and words of the great actors on the stage of the church's activities will we find much of the secret of church life and development, and also much of the purpose and plan of the Redeemer in drawing all men unto Himself, and securing the conquest of the whole earth to His kingdom.

"What is the history of the church but in largest measure the story of the brave souls, whose hearts were fired with the divinest enthusiasm, and who braved all peril, even to the bitter death in the interest of the sacred cause."

R. COWDEN.

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THE RISE AND PROGRESS
OF THE
UNITED BRETHREN CHURCH

IN the United Brethren Church there are at present about two hundred and fifty thousand members, representing a population of at least a million people. There are about nineteen hundred persons enrolled as itinerant preachers, with eight hundred local preachers, making at least twenty-seven hundred effective men who are teaching the people the way of everlasting life. There are two hundred and seventy thousand children gathered into the schools on the Sabbath, whose spiritual welfare is looked after by some thirty-five thousand teachers and officers. It ranks ninth as to numbers among the denominations in the United States. All intelligent people, whether members of it or not, are interested in a church with so large a membership and exerting the power which it does exert for the weal or woe of the community.

The Roman Catholics insist upon but one true church, their own denomination, and there can be no other. The revolt of Luther did not of necessity create denominations. Yet the great underlying principle of Protestantism allows as many divisions of the army of the Lord as the wants of man require. These are all branches of the true church. Yet there should be something to justify their separate existence. A new denomination may arise either by the breaking away from the mother church, or by the leadings of God's

providence to meet the exigencies of the hour. History is full of examples of minister and member breaking away from old and established churches and the founding of a new denomination of their own, but as a rule such movements are not productive of the highest good. Generally this is caused by some matter of church government or some other minor consideration which has led to bitterness and heart burnings, and when the separation occurs it is frequently not so much to honor God and to advance His cause as to glorify self.

John Wesley, Martin Luther, and others who afterwards became the founders of churches, did not start out with this idea of a new organization. They sought to defend and proclaim the truth of God, and when God in his providence opened a way for them, like obedient children they walked therein. Otterbein and the men who were associated with him did not seek to establish a new organization, but held on to their early church connection until practically driven out. They did not organize their converts into a new church until there was no other place left for them. It was very late in life, perhaps, before he had any very definite idea that such should be the result of his labors. He sent for Christian Newcomer and Jacob Baulus that he might confer with them concerning the work he was so soon to leave behind him. He often asked, "Will the work stand and endure the fiery test?" In the conversation that ensued he said, "The Lord has pleased graciously to satisfy me fully that the work will abide." The prophetic foresight of the man was justified. His work still lives.

This church therefore was not the result of schism.

It was not broken off from any other organization because of unpleasant relations or as a mere matter of church government. It was of the Lord's own planting. The men who organized it did not intend to do so, but were led of God to take steps of which they had not dreamed, to build a structure for which they had not planned. When the age needs a great man for an emergency God either finds such a man or creates one and sends him forth to deliver the message which He gives him, or to do the work which He puts into his hands. When God has a people there must be some place in which they shall grow and prosper, or He will make a place for them. They are as the apple of His eye, and they will not be left desolate.

The work of the men who led in the founding of this new denomination will be given at length in the pages that are to follow. Suffice it to say here that Mr. Otterbein was a German, a member of the German Reformed church and a preacher in the same. He was an enlightened and sincere seeker after the truth, but not at this period a man of the deep religious experience which he afterwards possessed. "There was, however, an earnestness and pathos in his preaching, which aroused the people from the dead formality into which they had fallen, under the labors of a Christless ministry. Some were glad and feasted on this rich food of pure evangelical doctrine, and none more than his own mother; but by far the greater number hissed and scoffed and gave the young evangelist to understand that he must break the point off his sermons or cease to preach." This he could not do. So he left his native land and came to America as a Missionary to the Germans.

"The moral condition of the Germans in America was the most deplorable, and the very least was being done for its improvement. The more we direct our eyes to those early days the more apparent will it be that Otterbein occupied a unique position, and that, as regards evangelical teaching, he stood, by towering pre-eminence, the apostle to the Germans. For Otterbein's labors and for the United Brethren church there was a distinct field in God's vineyard, and that field did not encroach upon the field of any other active occupant. While the United Brethren church was raised up to serve the Germans, its office was to serve them — not as Germans—but as men. Thus while they or their representatives, whatever the language spoken might be, should continue, and while there should be lost souls to be won, so long, if faithful to its solemn duties, its commission would continue in force."

The doctrines of evangelical Christianity seem to have been almost lost sight of. Many of those whose names were upon the church records were merely nominal members, who had no interest in the church beyond their connection with it, and who knew nothing of what is meant by the regeneration of the soul and the witness of the spirit. When Otterbein experienced this and began to teach it to others in his denomination he met with much opposition. Newcomer tells us how he went to his pastor, a Mennonite preacher, and suggested to him that it was the privilege of all believers to have a knowledge of their acceptance with God, but the pastor did not think it possible. Afterwards he confessed his error and accepted the truth. God was seeking through these spiritually minded men to awaken their dead, formal churches to the opening of

a new era of evangelical life. If they would heed his voice they would grow and prosper. If they did not the kingdom should be taken from them and given to those who were more worthy. They proved themselves unequal to the emergency, hence a new organization was called into existence, which should hold up to prominence the saving truths of Christianity.

The providential origin of the church is shown further by the spirit of Christian brotherhood which it produced. At a time when cold formality and captious criticism is the rule, it is no easy thing to throw aside our own preferences and allow the principles of Christian charity to prevail, as was done when Boehm and Otterbein met, and in all their after relations to each other. "The history of the various denominations furnishes no parallel to the union of the different elements following upon the famous meeting at Isaac Long's. There have been other unions but they have not been so spontaneous. They have been more mechanical, more the result of calculation. Living in times in which perhaps even essential points are often ignored, we are not prepared to appreciate a union that required the sacrifice of only minor points. But charity and forbearance were then so rare that it was no ordinary step when Christians so far overcame their suspicion and exclusiveness as to meet on the broad plain of Christian fraternity. Evidently for those brought together in such a union and in such fellowship, no other name could be so appropriate as the simple spiritual application — brethren. Our church is indebted in no small degree for its harmonious development and present extent to the spirit of peace bequeathed to it in its founding."—*Drury.*

While Mr. Otterbein was serving the congregation of the Reformed Church at York, Pa., influences were at work which led him finally along the path of independent church action. "The leaven of spirituality was steadily gaining force and producing the usual effects in many places, and the ministers and people sympathizing with Mr. Otterbein's views were increasing. Their ecclesiastical relations became burdensome, for their motives no less than their piety and wisdom were called in question. Those who sympathized in the revival movement came together for counsel. Unintentionally, perhaps unconsciously, the ties of the old ecclesiastical relationship had grown feeble since they had no fellowship of heart and life. There were not, however, any indications of insubordination; rather the disposition was to continue faithful to their connections and *wait the developments of Providence.* If there was any ambition of leadership and the formation of a new church organization, it was carefully hidden from public view. But there was nothing of the kind. The next step was a plain one. A Reformed society in Baltimore had gathered into its folds quite a number of members who had been converted under the peaching of Mr. Otterbein. They were mostly young persons of an enterprising spirit, and they joined the evangelical party which was already forming in the church. In the end a new society was organized, and Otterbein accepted a call to the pastorate."

The rules of discipline adopted by this Baltimore congregation are very important at this juncture, as they were written by Mr. Otterbein, and were the basis of the new church which afterwards followed. They were adopted in 1785, and recorded in the church

book. They are introduced by the following prefatory remarks:

"William Otterbein came to Baltimore May 4, 1774, and commenced his ministerial work. Without delay, and by the help of God, he began to organize a church, and as far as it was possible for him, to bring it within the letter and spirit of the gospel. Such disciplinary church rules as were needful were therefore from time to time adopted, made known, and the importance of keeping them earnestly enjoined. But the afflicting and long-continued war and the dispersion, on account of the same, of many of its members into the interior of the country, prevented these rules from being written in a book for their preservation.

"But through and by the goodness of God, peace and quietness being restored, and with the gathering together of former members, and with a considerable addition of new members, the church finds herself at this time considerably increased. Therefore, it is unanimously concluded and ordained, by the whole church, to bring the constitution and ordinances of this church into the following form, which we hold as agreeing with the word of God; and for their permanency, and perpetual observance herewith, record and preserve.

1. "By the undersigned preacher and members that now constitute this church, it is hereby ordained and resolved, that this church, which has been brought together in Baltimore, by the ministration of our present preacher, W. Otterbein, in the future consist of a preacher, three elders and three trustees, an almoner, and church members; and these together shall pass under and by the name: *The Evangelical Reformed Church.*

2. "No one, whoever he may be, can be a preacher or member of this church, whose walk is unchristian and offensive, or who lives in some open sin (1 Tim. iii. 1–3; 1 Cor. v. 11–13).

3. "Each church member must attend faithfully the public worship on the Sabbath day and at all other times.

4. "This church shall solemnly keep two days of humiliation, fasting and prayer, which shall be designated by the preacher — one in the spring, the other in the autumn of the year.

5. "The members of this church, impressed with the necessity of a constant religious exercise, of suffering the word of God to richly and daily dwell in them (Col. iii. 16; Heb. iii. 13; x. 24, 25), resolve that each sex shall hold meetings apart, once a week, for which the most suitable day, hour, and place shall be chosen, for the males as well as the females; for the first an hour in the evening, and for the last an hour in the day-time, are considered the most suitable. In the absence of the preacher, an elder or trustee shall lead such meetings.

"The rules of these special meetings are these:

(*a*) No one can be received into them who is not resolved to flee the wrath to come, and by faith and repentance to seek his salvation in Christ, and who is not resolved willingly to obey the disciplinary rules which are now observed by this church for good order and advance in godliness, as well as such as in the future may be added by the preacher and the church vestry; yet always excepted, that such rules are founded on the word of God, which is the only unerring guide of faith and practice.

(*b*) These meetings are to commence and end with singing and prayer; and nothing shall be done but what will tend to build up and advance godliness.

(*c*) Those who attend these special meetings but indifferently, sickness and absence from home excepted, after being twice or thrice admonished, without manifest amendment, shall exclude themselves from the church.

(*d*) Every member of this church should fervently engage in private worship, morning and evening pray with his family, and himself and his household attend divine worship at all times.

(*e*) Every member shall sedulously abstain from all back-biting and evil-speaking of any person or persons without exception, and especially of his brethren in the church (Rom. xv. 1–3; 2 Cor. xii. 20; 1 Peter, ii. 1; James iv. 11). The transgressor shall, in the first instance, be admonished privately; but the second time he shall be openly rebuked in the class-meeting.

(*f*) Every one must avoid all worldly and sinful company, and to the utmost shun all foolish talking and jesting (Ps. xv. 4; Eph. v. 4–11). This offense will meet with severe church censure.

(*g*) No one shall be permitted to buy or sell on the Sabbath, nor to attend to worldly business; or to travel far or near, but each shall spend the day in quietness and religious exercises (Isa. lviii. 13–14).

(*h*) Each member shall willingly attend to any of the private concerns of the church, when required to do so by the preacher or vestry; and each one shall strive to lead a quiet and godly life, lest he give offense and fall into the condemnation of the adversary (Matt. v. 14–16; 1 Peter, ii. 12).

6. "Persons expressing a desire to commune with us at the Lord's table, although they have not been members of our church, shall be admitted by consent of the vestry; provided that nothing justly can be alleged against their walk in life, and more especially when it is known that they are seeking their salvation. After the preparation sermon, such persons may declare themselves openly before the assembly; also, that they are ready to submit to all wholesome discipline; and then they shall be received into the church.

7. "For as much as the difference of people and denominations end in Christ (Rom. x. 12; Col. iii. 11) and availeth nothing in him, but a new creature (Gal. vi. 13–36), it becomes our duty to commune with and admit to the Lord's table, professors to whatever order or sect of the Christian church they belong.

8. "All persons who may not attend our class-meetings, nor partake of the holy sacrament with us, but attend our public worship, shall be visited by the preacher, in health and in sickness, and on all suitable occasions. He shall admonish them, baptize their children, attend to their funerals, impart instruction to their youths, and should they have any children the church shall interest itself for their education.

9. "The preacher shall make it one of his highest duties to watch over the rising youth, diligently instruct them in the principles of religion, according to the word of God. He should catechise them once a week, and the more mature in years who have obtained a knowledge of the great truths of the gospel, should be impressed with the importance of striving, through divine grace, to become worthy recipients of the holy sacrament, and in view of church membership, such as

manifest a desire to this end should be thoroughly instructed for a time, be examined in the presence of their parents, and if approved, after the preparation sermon, they should be presented before the church, and admitted.

10. "The church is to establish and maintain a German school, as soon as possible; the vestry to spare no effort to procure the most competent teachers and devise such means and rules as will promote the best interests of the school.

11. "That after the demise or removal of the preacher, the male members of the church shall meet, without delay, in the church edifice, and after singing and prayer, one or more shall be proposed by the elders and trustees. A majority of votes shall determine the choice and a call shall be made accordingly; but should the preacher on whom the choice falls decline the call, then as soon as possible others shall be proposed and a choice made. But here it is especially reserved, that should it so happen that before the demise or removal of the preacher, his place should already have been provided for by a majority of votes, then no new choice shall take place.

12. "No preacher can stay among us who is not in unison with our adopted rules and order of things and class-meetings, and who does not diligently observe them.

13. "No preacher can stay among us who teaches the doctrine of predestination, or the impossibility of falling from grace, and who holdeth these as doctrinal points.

14. "No preacher can stay among us who will not to the best of his ability care for the various churches

in Pennsylvania, Maryland and Virginia, which churches under the superintendence of William Otterbein stand in fraternal unity with us.

15. "No preacher can stay among us who shall refuse to sustain, with all diligence such members as have arisen from this or some other churches or who may yet arise as helpers in the work of the Lord as preachers and exhorters, and to afford unto them all possible encouragement, so long as their lives shall be according to the gospel.

16. "All the preceding items shall be presented to the preacher chosen, and his free consent thereto obtained before he enters upon his ministry.

17. "The preacher shall nominate the elders from among the members who attend the special meetings, and no others shall be proposed; and their duties shall be made known unto them by him, before the church.

18. "The elders so long as they live in accordance with the gospel and shall not attempt to introduce any new act contrary to this constitution and these ordinances, are not to be dismissed from their office except on account of debility, or other cause. Should an elder wish to retire, then in that case or in case of removal by death, the place shall be supplied by the preacher as already provided.

19. "The three trustees are to be chosen yearly on new-year's-day, as follows:

"The vestry will propose six from among the members who partake with us of the holy sacrament. Each voter shall write the names of the three he desires as trustees, on a piece of paper, and when the church has met, these papers shall be collected, opened and read, and such as have a majority of votes shall be announced

to the church, and their duties made known to them by the preacher, in the presence of the church.

20. "The almoner shall be chosen at the same time and in the same manner as the trustees, and at the next election will present his account.

21. "The preachers, elders, and trustees shall attend to all the affairs of the church, shall compose the church-vestry, and shall be so considered.

22. "All deeds, leases and other rights concerning the property of this church shall be conveyed in the best and safest manner to this church vestry and their successors, as trustees of this church.

23. "Should a preacher, elder or trustee be accused of any known immorality, upon the testimony of two or three credible witnesses, the same shall be sustained against him, and he shall be immediately suspended; and until he gives some proof of true repentance, and makes open confession, he shall remain excluded from this church. The same rule shall be observed and carried out in relation to members of this church who shall be found guilty of immoral conduct (1 Cor. v. 11–13; 1 Tim. v. 20; Tit. iii. 10).

24. "All offenses between members shall be dealt with in strict conformity with the precepts of our Lord (Matt. xviii. 15–18). No one is therefore permitted to name the offender, or the offense, except in the order prescribed by our Savior.

25. "No member is allowed to cite his brother before the civil authority, for any cause. All differences shall be laid before the vestry, or each party may choose a referee from among the members of the church, to whom the adjustment of the matter shall be submitted. The decision of either the vestry or

referees shall be binding on each party; nevertheless, should any one believe himself wronged he may ask a second hearing, which shall not be refused. The second hearing may be either before the same men or some others of the church; but whoever shall refuse to abide by this second verdict, or on any occasion speak of the matter of dispute, or accuse his opponent with the same, excludes himself from the church.

26. "The elders and trustees shall meet four times in a year, namely: the last Sabbath in March; the last Sabbath in June; the last Sabbath in September, and the last Sabbath in December, in the parsonage home, after the afternoon service, to take the affairs of the church into consideration.

27. "This constitution and these ordinances shall be read every new-year's-day before the congregation, in order to keep the same in special remembrance, and that they may be carefully observed and no one plead ignorance of the same.

28. "We, the subscribers, acknowledge the above written items and particulars, as the groundwork of our church, and we ourselves as co-members, by our signatures recognize and solemnly promise religious obedience to the same."

WILLIAM OTTERBEIN, *Preacher.*

[Signed by elders and trustees.]

BALTIMORE, January 1, 1785.

All of the members of the church signed their names with their own hands, thereby binding themselves to the constitution and rules of the church.

These articles are meant to be in themselves a complete discipline, and independent of any other church organization. In doctrine, method and spirit they are

directly opposed to the Reformed church of which Otterbein had hitherto been a member. It was agreed by the pastors who had been interested in this revival movement to hold a conference in Baltimore in 1789 to consider more fully the interests of the growing congregations that looked to them for spiritual guidance. This may properly be considered the first definite step of the new organization. Of the fourteen preachers who were committed to the movement seven were present. They were a company of men who would have done honor to any church, and on account of their talents, their piety and devotion to the work of the ministry were well qualified for the duties of the hour.

At this conference a confession of faith was adopted which had been in use in Mr. Otterbein's own congregation, save the article touching ordinances, which had been made a little more liberal to meet the peculiarities of the Mennonite brethren. The "rules of discipline" adopted were substantially what we have given, and were prepared by Otterbein for the use of his own congregation. The rules and confession of faith were ordered to be published in 1813. They were revised and adopted again in 1814. They were both retained by the first general conference of the United Brethren in 1815. Mr. Spayth, one of the secretaries of the conference, speaks of the confession of faith of 1789 as the "same as in discipline."

From this beginning the church has pushed forward to do her part in the conquest of the world. She had many things with which to contend. She originated among the Germans, and her work was for a time confined to them. She finally overleaped the boundary,

and now numbers her largest membership among the English-speaking people. She owes little or nothing to the influence of great names, great wealth or high culture. Her early ministers were men taken from the forest, the plow, the workshop, and who could preach on the Sabbath while they supported their families from the labor of the week. They found their adherents among men and women in private life, who were humble like themselves and earned their daily bread by the sweat of their brows. Having come from cold, formal churches, where the ministry were men of culture, she made the sad mistake of supposing that all culture tended to formality, and therefore ignored all the help which a thorough education would have furnished. With a firm conviction that a change of heart was absolutely essential to membership in a Christian church, none were admitted to their societies, however influential in private life, who did not have good reason to believe that they were converted, and who did not give such evidence to others. Without a college or seminary at which to train her preachers, she sent them out with warm hearts, but with untrained minds, to teach others the way of life. Taking their lives in their hands, counting no toil or labor too severe that they might win souls to Christ, they have forded streams, crossed mountains and slept in the forest. "In journeyings often, in perils of waters, in perils of robbers, in perils by countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness," they went forth, like the great apostle to the Gentiles, testi-

fying everywhere of their Master and seeking to bring back His lost sheep to the fold. The pages which are to follow in this volume will show something of the trials endured and the labors wrought.

These men not only required that their followers should have within their own hearts the assurance of their sins forgiven, but they must show the same to the world. The church is to be a city set upon a hill. To revolutionize society she must set herself against evil in church and state; hence her men are ardent, moral reformers. Had she preached and taught doctrines more palatable to the people and refrained from seeking to change the social life about her, she would have had many more adherents. It seems comparatively easy at this time to pass resolutions against strong drink, but to array one's self against it and preach and practice what we teach; to forbid church members from making or using strong drink when distilleries were owned and managed by ministers of the gospel, and when the accursed thing was thought to be a good creature of God and was used by all, was no easy thing to do, and especially by a growing church that needed members. She was against slavery from the beginning, and held it wrong for man to hold property in his brother man, when the national life was honey-combed with it, and when some other churches were down on their knees in obsequious submission to King Cotton. Her paper was burned by a Virginia postmaster, and her ministers mobbed because of their views; but she held most earnestly to her convictions, and the logic of events has indorsed the action. During the Civil War she was thoroughly loyal to the old flag, and sent more of her members and ministers to the army than did any other church body of equal size.

Believing secret societies to be antichristian in their nature and tendency, and therefore injurious to the development of the religious life, she has set herself against them, and made connection therewith a test of church membership. Members who allied themselves with such organizations thereby excluded themselves from the pale of the church. As these societies for the most part have entrenched themselves in our larger cities, the church has not made much headway in the cities. Her membership in the main has come from a rural population. She has not consented to compromise because men of means and power have been against her. She has held up what she conceived to be the banner of truth against all forms of sin however strongly fortified by wealth, social position or culture.

Along the line of practical, aggressive Christian work, the church need not be ashamed. There is nowhere a more efficient, nor relatively larger number of Sabbath-school workers than are found within her borders. They are men and women who have made themselves competent for the work put into their hands and with a devotion and persistence that knows no flagging they are laboring to deepen and to make more intelligent the piety of the church. Our home missionaries are on the frontiers of civilization, carrying to the lone emigrant the knowledge of a Father who is seeking His lost children. While in Germany — whence came our founder — and among the dusky sons of Africa, go up from the labors of this church songs of thanksgiving to Him who made of one blood all the nations of the earth.

What the future may have in store for her we do not know. When we consider the resources in her

hands, and remember her divine origin; when we look to Him who has safely led her through the dangers and trials of the past, and made her the instrument of salvation to thousands of human souls, the outlook is hopeful. Her work has been given her to do, and if faithful to that trust, she is immortal till her work be done. If she will prove as faithful to the faith once delivered to the saints as in the past; if her sons and daughters shall have the baptism which the fathers received and be willing to make such sacrifices as God may require, and be led whithersoever He may desire to lead, then He will give great success to her labors and the work of the Lord shall prosper in her hands. If she shall kindly, but firmly, put herself against all forms of sin, in church, or state, in public and private life, organized or unorganized, then shall she be a great power for good and the generations to come shall rise up and call her blessed. If she shall be willing to adapt herself to the wants of the ages as they come and go, holding on to what is essential and throwing off what is temporal, then shall she give healing to the nations and balm to wounded hearts. May we not hope that she will thus live and labor and endure, and that God shall lead her out into a larger place, that many more sons and daughters shall be brought into her fold and that she shall, until the end of time, prove a light to the nations that sit in darkness.

"What we desire for this church we desire for all the branches of the church of God; that alike, holding fast whatever is proved, welcoming all new light and standing true in every trial, each may have success in its particular mission and advance through the principle of a divinely implanted life until the inward and

essential, if not the outward and incidental, unity of Christ's church shall everywhere appear and unite the church militant — yes, the church fighting and battle-scarred — shall join the church triumphant in joyous acclaims over a lost world, restored to obedience to its sovereign *Author*."

PHILIP WILLIAM OTTERBEIN

First Bishop of the United Brethren in Christ

ON the 3d day of June, 1726, in the ancient town of Dillenburg in the province of Nassau, now known as Weisbaden, Philip William Otterbein was born. The town overlooks the river Dille. "Just above the town stood a noble ancient castle, the birthplace and residence of an illustrious line of counts. Here William the Silent was born. Dillenburg contained in the middle of the eighteenth century over three thousand inhabitants. It was noted for its Latin school, female seminary, mines and mineral springs."

John Daniel Otterbein, the father of the subject of this sketch, was born September 6, 1696. He was married November 28, 1719, to Miss Wilhelmina Henrietta, daughter of John Jacob Hoerlen. She is called by the faculty of the Herborn School, "the right noble and very virtuous woman Wilhelmina Henrietta." The father was styled "the right reverend and very learned John Daniel Otterbein." He studied at Herborn, and in 1718 he became a candidate for the ministry. In 1719 he became a teacher in the Reformed School at Dillenburg. In the year 1728 he became pastor of the congregation at Frohnhausen and Wissenbach, the former located about three miles from Dillenburg, to which former place he now moved. Here he performed the duties which fell to his lot, teaching and training his family so as to prepare them for the schools about

him, instructing his congregation in the teachings of the catechism, and so lived, honored and esteemed by his people.

His was a piety which controlled his inmost life. In the register at Frohnhausen he writes: "Here I, J. D. O., begin in the name of the Triune God, and will continue this work to His honor, which must be the nature of all our private as well as public deeds and acts." In the marriage register he writes: "May the Triune God, to whom I have committed myself and all my possessions, grant that my beginning be pious, holy and salutary, so that all my actions may redound to the honor of His name and the blessed edification of many."

His ministry was abruptly brought to a close. He died November 14, 1742, in the beginning of his forty-seventh year.

The following account of this good man, the father of our first bishop, was written in 1802, for the *Nassau Chronicle*, and gives a commendable record of the man and his family:

"He was untiring in his efforts to fulfill the duties of his vocation; and in the circle of his family, which consisted of six sons and one daughter, he enjoyed every possible domestic happiness. Being formerly a teacher, he availed himself of every advantage by means of domestic instruction to prepare his sons for their future exalted career. His industry was so far rewarded that the eldest son was sent to the high school at Herborn, where he had already gained the confidence of his teachers, when death destroyed the father's well-conceived plan. The father died in 1742 without leaving any means, because the annual income was indeed not sufficient to meet even necessary expenses. The

sufferings of the anxious mother and deeply wounded widow were indescribable. Yet they were not greater than her trust in God.

"She moved to Herborn, because her sons could be educated more cheaply there, and living was likewise less expensive. The following year already her eldest son received a charge from which he realized an amount equal to one-half of his father's salary. The family fared much better now. Four years later he received a parish. The second son received a remunerative appointment by which he was able to assist in supporting the family and educating his youngest brothers. Six years later he went to a foreign land, where he was living after a number of years happy and honored. Then the third brother received a similar position and through him the education of his remaining brothers was fully completed. This good man still lives contented in this place. He had the pleasure of having his mother, a woman who was very respectable and most noble, with him, and he manifested toward her, who saw all her children well cared for, a genuine filial affection up to her death. She died at an advanced age. The three youngest sons left our state. They all filled good parishes and were in good financial circumstances. One of the sons by means of his writings gained for himself quite a large reading public, and another occupied a seat and had a voice in the consistory of his country."

This faithful mother seconded the aims and efforts of the faithful pastor and father. The teaching which he sought to give his family at home was supplemented by the mother moving to Herborn that she might, with her limited resources, give her children the best education the town afforded. Through her economy

and efforts with the aid of the older children, these sons were all classically and theologically educated, and all of them became ministers of the gospel. She was very devoted to her children. When the earnestness and devotedness of William's early preaching excited opposition on the part of some of his hearers, his mother said to him, "Ah, William, I expected this, and give you joy. This place is too narrow for you, my son; they will not receive you here; you will find your work elsewhere." She was often heard to say: "My William will have to be a missionary; he is so frank, so open, so natural, so prophet like." When the time really came for him to enter on mission work in a foreign land, "she hastened to her closet, and after being relieved by tears and prayer, she returned strengthened, and taking her William by the hand and pressing that hand to her bosom, she said, 'Go; the Lord bless and keep thee. The Lord cause His face to shine upon thee and with much grace direct thy steps. On earth I may not see thy face again; but go.'"

Says Emerson in his "Nature": "Some qualities she carefully fixes and transmutes, but some and those the finer, she exhales with the health of the individual as too costly to perpetuate. But I notice also that they may become fixed and permanent in any stock by painting and repainting them,— in every individual,— until at last Nature adopts them and bakes them in her porcelain." If the virtues and qualities of parents are to reappear in their children, what good results may we not expect from a young man who starts in life gifted with so rich an inheritance? The after record will show us that the son did honor to so noble an ancestry.

HIS EDUCATION.

William was sixteen years of age when his father died. The mother for prudential considerations resolves to go to Herborn, a village containing about twenty-five hundred inhabitants, and located about three miles south of Dillenburg. It was the seat of a celebrated Reformed school which had been founded in 1584. The school consisted of the pedagogium, made up of five different classes, and the academy. In the former, each class had its own teacher, and the pupils studied logic, mathematics, philosophy, and Greek and Roman literature. Having graduated from this, they passed into the academy, where medicine, law, and theology were taught. Most of the students seem to have given attention to the theological course, which occupied three years. The students preached each week before the professors. Special theological tenets were not pressed very much, yet the school was moderately Calvinistic. Into such a school as this came Philip William Otterbein as a student in 1742.

Next in importance to the influences of the home life in determining our after career are the associations of our school days. His fellows will leave upon a student influences which will help or hinder him in the work of life. All the elements of his nature will be drawn out to meet the friendly help offered by these young men, or to protect himself from their evil associations. Most of them are preparing themselves for the ministry, but many of them most likely as a mere business and not in obedience to any divine call, and therefore they will not be spiritually helpful to him. Yet even in contact with these, lessons will be learned which may be of help in after life. This will be especially

true if any bad example which they may show shall be counteracted by faithful teaching which shall hold up before this young student the true idea of a Christian life, and the work of the Christian minister. In this respect our young student was very fortunate. One of his teachers, and one who exerted a healthful influence over him was Dr. John Henry Schramm. He was a preceptor in Herborn in 1701; was pastor at Dillenburg in 1707, and made theological professor at Herborn in 1709. Dr. Valentine Arnold was born at Dillenberg, and felt a special attachment to Philip William Otterbein, because of the instructions which he had received from his father when he had charge of the Latin school. These were both able scholars; men of warm hearts as well as cultured minds, and interested in general church work, and in all forms of practical, active Christianity. From these two men perhaps more than from any others, he received the inspiration which led him across the ocean to bear the glad tidings of salvation to his German brethren who had sought a home in the wilds of the western continent.

CALLED TO THE MINISTRY.

Having completed his course of study in Herborn, the young man is turning toward the gospel ministry. He has left no writings which would let us into the experiences of his spiritual nature at this time; but it is safe to conclude that the earnest wish of his mother, perhaps the example and teaching of his now lamented father, and above all the guidance of the Holy Spirit, led him along this path. While waiting for a call to some congregation he taught for a time in the county of Berg. In 1748 he became preacher in the Herborn school. Having been examined May 6, 1748, by the

Herborn faculty he becomes a candidate. He is now but twenty-two years of age. In 1749, June 13, he was ordained in the city church at Dillenburg. The following is the certificate of ordination given by Dr. Schramm when Otterbein was about to become a missionary:

"*To the Reader, Greeting:*

"The reverend and very learned young man, Philip William Otterbein, from Dillenburg, in Nassau, a candidate of the holy ministry and a teacher of the third class in this school, received by me, assisted by Cl. Arnold, professor and first pastor of the congregation at Herborn, and by the Reverend Klingelhoefer, second pastor of the same church, on the 13th day of June, 1749, the right of ordination by the laying on of hands, that he might perform the functions of vicar in the congregation at Ockersdorf. This I certify at his request; and to my much esteemed former hearer, who is now about to emigrate to foreign shores, I earnestly wish all good fortune and a prosperous voyage, and subscribe this letter as a testimonial of my never failing affection toward him.

[SEAL.] "JOHN HENRY SCHRAMM,

Doctor of Theology and Superintendent of the Church at Nassau.

"HERBORN, February 28, 1752."

Ockersdorf was a village containing about two hundred people, and located a short distance from Herborn. His increased income enabled him to aid the other members of the family in securing their education. A young man so well endowed, so well cultured, and so thoroughly competent, should have had a cordial welcome; but the preaching which he gave was

not what the people wanted. Says Spayth, p. 19: "His zeal, his devotion, the earnestness with which he met these new duties, surprised his friends and astonished his hearers. In reproof he spared neither rank nor class. While some approved and encouraged the young preacher, others would say 'No,—such a sermon, such burning words, and from so young a minister,' etc., etc. His friends advised him to speak more calmly, to moderate his voice, his fervency, etc., etc., etc. Opposition and clamor, however, had but a tendency to add force to his arguments in directing his hearers from a cold formality to the life and power of our holy religion."

From which of these places the opposition came we do not know. The condition of religion was sufficiently low at either place no doubt to have awakened opposition against one who was not preaching simply perfunctory sermons, but was preaching as one sent of God, to call formal Christians as well as sinners to a better life, and who expected sooner or later to give account of his teaching. "The high in power, and from whose decision there was no earthly appeal, united their authority with those who felt themselves too sharply reproved, and dropped some hints concerning the danger of incurring their displeasure, recommending at the same time a more reserved mode of preaching. To these Mr. Otterbein paid no attention at the time; he rather waxed strong in spirit and love of preaching Christ. His mother saw the storm gathering and said to him, "You must be a missionary." "But missionary where? To what land, what people, mother, shall I go?" She would quietly answer, "Be patient, preach us another sermon, wait the

Lord's time"— and it came sooner than they expected.

In 1746 the synods of Holland had sent Rev. Michael Schlatter, of St. Gall, Switzerland, as a missionary to the German Reformed emigrants in Pennsylvania. As the Germans were not able materially to assist these brethren in the new world, the Hollanders generously proffered aid. After five years of service in America, Schlatter returned and asked for more men and more money. He was cordially received and favorably heard by the Hollanders at Amsterdam, and sent to Germany to get further aid and to secure six young men as missionaries. Mr. Schlatter appeared at Herborn and was aided in his work by the faculty at that place. Mr. Schramm writes in the records of the academy at that place, February 25, 1752: "Rev. Schlatter handed me the list of candidates whom he desires to take along with him to Pennsylvania, and prays that we give them a general academical testimonial. Shall they have such?" Under it writes Dr. John E. Rau: "Yes, I hope there is no one that would not rather see the ministers deserving this recommendation advanced to work in a foreign land than in their home country." The following testimonial was given to Mr. Otterbein:

"*To the Reader, Greeting:*

"The bearer of this, the truly reverend and very learned Mr. Philip William Otterbein, an ordained candidate of the holy ministry, hitherto preceptor in this pedagogium, and now called as a preacher to Pennsylvania, was born June 4, 1726, in the morning between two and three o'clock, at Dillenburg, of honorable parents, belonging to the Evangelical Reformed church, and was baptized June 6. His father was the right reverend and very learned Mr. John Daniel Otterbein,

formerly the highly esteemed rector of the Latin school at Dillenburg, but afterwards a faithful, zealous preacher to the congregation at Frohnhausen, Wissenbach, and who departed from time into eternity November 16, 1742. His mother is the right noble and very virtuous woman, Wilhelmina Henrietta, her maiden name being Hoerlen. She is alone at this time as a widow. His godfather was Mr. Philip William Keller, steward to the Court of Nassau, Dillenburg, who was a near relative. The truly reverend Philip William Otterbein was well raised in the Reformed Christian religion, and then received as a member of the church. He has always lived an honest, pious and Christian life; and not only by much preaching and faithful declaring of the word of God in this city, as also at a near affiliating town where he had been vicar for a considerable time, and at other places, but also by his godly life has he built up the church.

"Therefore to this end we commend him to the protection of the Almighty, whose care and leading we pray upon him hence, and we pray that He may give him much grace from above and the richest divine blessing in the work to which he has been called and to which he is willing to go, and we wish him from the bottom of our souls success.

"So done at Herborn, in the principality of Nassau, Dillenburg, February 26, 1752.

"V. Arnold, *Professor and First Pastor.*"

The mother wished her son to go as a missionary, but when the hour of parting came it was no easy thing to give him up. With a confident trust in Him who controls all things, she said, "go." Mr. Schlatter and his young missionaries first went to Holland, where

they were to secure their outfit and take passage. One of the original number finally declines to go, and a young man from Berg takes his place. The associates of Otterbein were William Stoy, John Waldschmidt, Theodore Frankenfeld, John Casper Rubel, and Wissler, from Berg. They pass an examination at The Hague, and are formally set apart for the mission work. They were to be "orthodox, learned, pious, and of humble disposition; diligent, sound in body, and eagerly desirous, not after earthly but heavenly treasures, especially the salvation of immortal souls." The marriage fees, house rent, and such resources as they should receive in America, would amount possibly to one hundred and fifty dollars, and the remainder of their expenses would be borne by the devoted Hollanders. "But from Switzerland, the Palatinate, and even England, generous contributions came. They sailed from Holland toward the last of March, and on the night preceding the 28th of July, 1752, they landed in New York, having been nearly four months in making the voyage. They were met on the next day after their arrival by John M. Muhlenberg, an eminent missionary of the Lutheran church, who quoted to them the language of the Master, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."

A FOREIGN MISSIONARY.

For a long time Germany had been the battlefield of Europe, and it seemed as if there would be no end to it. "A generation had grown up which was rude and ignorant. Fortunately parents regarded it as a religious duty to teach their children to read the Bible and the catechism, and perhaps to write a little; but beyond

this point their knowledge rarely extended." Says Loher, "The government cared nothing for the people, and almost everywhere the religious party which happened to be in the majority opposed dissenters. This state of things was worst in the Palatinate, where the electors had changed their religion four times in as many reigns. The whole country was compelled to follow the example of its rulers, and whoever was not willing to accommodate himself to this state of affairs could not do better than to take up his pilgrim's staff and leave his native land."

Louis XII., to protect France, proceeded to make a desert of the valley of the Rhine. Many of its cities were burned, and others were devastated. In the dead of winter the people were turned out of their houses, which were immediately burned. Thousands of people were rendered homeless. They wandered in field and forest and many of them died from starvation. Many arrived in Holland utterly destitute, and the people with the government did all they could to keep them. The Queen of England offered to find a home for them in America, and in one winter as many as thirty thousand left their native land and encamped about London. Some of them were returned, while others settled in Ireland and elsewhere. The large majority came to America and settled here. "In Pennsylvania they found a permanent home; here they prospered and finally passed beyond its borders and occupied large portions of adjacent colonies. Large numbers of Swiss followed them. Some of them had means, while others were very poor; but all of them were frugal and industrious."

Mr. Schlatter and his missionaries went from New

York to Philadelphia. Mr. Otterbein received a call from the Reformed congregation at Lancaster, and he accepted. An engagement was made for five years between himself and the congregation. He entered upon his duties in August, 1752, being in the twenty-seventh year of his age, and full of vigor and zeal. The country was now unbroken and thinly settled. Lancaster was the principal town west of Philadelphia; yet in 1751, a year previous to this, it contained only about five hundred houses and two thousand inhabitants. The congregation had not been a very successful one. There had been frequent vacancies in the pastorate, and at this time it had been without a pastor for more than a year. He had many discouragements, yet considerable success. "Previous to this time, its history was somewhat fragmentary and weak. He was the instrument by which its strength was concentrated and made permanent. Under his ministry the small old wooden church was superseded by a massive stone church. Internally the congregation greatly prospered. Evidences of his order and zeal look out upon us from the records in many ways, and enterprises started in his time have extended their results, in the permanent features of the congregations down to this day."—*Harbaugh.*

This church, made up as it no doubt was, not only of those who were genuine Christians but of many others whose relations were merely nominal, must have made it more or less unpleasant for a man like Otterbein, who sought to give full proof of his ministry. "He complained of many grievances which made his ministry unhappy; and demanded as the condition of his continuance the exercise of just ecclesiastical discipline, the

abolition of all inordinacies and entire liberty of conscience in the performance of his pastoral duties." All this having been conceded, he resumed his work, reserving the right to resign when he desired, as he wished once more to visit his native land.

A paper in Otterbein's hand-writing and signed by eighty male members of the church, without any date, is preserved in the archives of the church at Lancaster. This no doubt grew out of the action which he saw necessary to take to promote the highest spiritual welfare of the church.

"Inasmuch as for some time matters in our church have proceeded somewhat irregularly, and since we in these circumstances do not correctly know who are they that acknowledge themselves to be members of our church, especially among those who reside out of town, we, the members and officers of this church, have taken this matter into consideration, and find it necessary to request that every one who calls himself a member of our church, and who is concerned to lead a Christian life, should come forward and subscribe to the following rules of order:

"First of all, it is proper that those who profess themselves members should subject themselves to a becoming church discipline, according to the order of Christ and his apostles, and thus to show respectful obedience to members and officers in all things that are proper.

"Secondly: To the end that all disorder may be prevented and that each member may be more fully known, each one, without exception, who desires to receive the Lord's supper, shall, previously to the preparation service, upon a day appointed for that purpose,

personally appear before the minister, that an interview may be held.

"No one will by this arrangement be deprived of his liberty, or be in any way bound oppressively. This we deem necessary to the preservation of order; and it is our desire that God may bless it to this end. Whosoever is truly concerned to grow in grace will not hesitate to subscribe his name."

The practice here introduced by Otterbein of giving the pastor an opportunity to meet each communicant before partaking of the Lord's supper continued in this congregation for a period of seventy-five years. During the week previous to communion the members called at the parsonage and left their names as communicants. The pastor was thus enabled to give such advice and counsel as the several cases might require.

During his stay in Lancaster, possibly during the year 1754, he had a remarkable religious experience. Having preached an earnest sermon on repentance and faith, one of his hearers, awakened to a sense of his condition, came to him for advice. For some unaccountable reason this minister of the gospel knew not what to say to this awakened sinner. His reply was, "My friend, advice is scarce with me to-day." He sought his closet and poured out his soul to God, and did not leave it until he had that knowledge of spiritual things which in after years made him so competent to give advice to those who were seeking the way of life. Whatever we may think of this new experience to Otterbein himself it was very remarkable. When Bishop Asbury said to him, "By what means were you brought to a knowledge of the gospel and our blessed Savior?" he answered, "By degrees was I brought

to the knowledge of the truth while I was at Lancaster." "His own calm judgment near the close of his life went back tenderly and gratefully to the period of his ministry at Lancaster as including the dawn of this conscious spiritual life." Ever after he preached this conscious experience as the privilege of all Christian people. Was not this the time, when, without neglecting the externalities of Christianity, special attention be called to this new experience of full assurance, guaranteed to us when the soul stands acquitted in the presence of its King? And was not this the man called of God to press it upon the attention of a people who had grown up in a state church and had in good part lost sight of the essentials of piety?

When Otterbein resigned his charge at Lancaster in 1758 he intended to return to Europe, but the way not opening up, he temporarily took charge of the Reformed church at Tulpehocken. This section was inhabited for the most part by those whom the English queen had sent over in 1710. The settlement was within what is now known as Berks and Lebanon counties. After Braddock's defeat in 1755, no frontier settlement escaped the vengeance of the natural savage. A letter written in 1755 by a resident of Tulpehocken shows something of the dangers to which the people were exposed. "My company had now increased to about three hundred men; most were armed, although about twenty men had nothing but axes and pitchforks. All unanimously agreed to die together, and to engage the enemy wherever we should meet them, and so obstruct their way of marching further into the inhabited parts, till others of our brethren could come up and do the same, and so save the lives of our wives and our children."

The people of Tulpehocken stood very vigorously for the old land-marks as they understood them, and had no sympathy with innovators. "As is often the case in their zeal to keep fanatics *out* of their circle, they were not so diligent as they should have been to cherish the true Christian spirit *within*."

When at Lancaster, as shown elsewhere, his spiritual nature had been especially touched, and the peculiar condition of the people here as well as the difficulties surrounding him would only make him the more anxious for their welfare. He preached on week days, on Sundays, and in addition, established evening meetings for prayer and religious instruction. "On these occasions his custom was to read a portion of Scripture, make some practical remarks on the same, and exhort all present to give place to serious reflections. He would then sing a sacred hymn, and invite all to accompany him in prayer. At first, and for some time, but few, if any, would kneel, and he was permitted to pray alone. * * After prayer he would endeavor to gain access to their hearts by addressing them individually with words of kindness and love." * Some were awakened and saved, while others mocked.

When Mr. Otterbein's heart was being cheered with the blessed results which were sure to follow, and which did follow such efforts, their propriety was questioned by those who were more conservative and less spiritual. "What does this mean," said some; "the minister and men and women kneel and pray, and weep, and call upon God for Jesus sake to have mercy upon them. Who ever heard of such proceedings?" Yet the good work was begun, and notwithstanding the opposition of

*Spayth: pp. 23, 24

both members and preachers, these meetings brought much joy and comfort to the earnest-hearted believer in Jesus Christ.

PASTOR AT FREDERICK.

In 1760 Mr. Otterbein accepted a call from the Reformed church at Frederick, Md. The church at this time numbered about two hundred communicants. It had been served previous to this time by Rev. Theodore Frankenfeld, one of the six young missionaries, and by the Rev. John C. Steiner, who had left it somewhat irregularly. Mr. Schlatter writes in 1747: "I must say of this congregation that it appears to me to be of the first in the whole land, and one in which I have found the most traces of the true fear of God; one that is free from the sects of which in other places the country is so full."

His labors here as elsewhere were owned and blessed of Heaven, and the church prospered. Dr. Daniel Zacharias, pastor at Frederick from 1835 to 1873, in a centenary sermon preached in 1847, says of Mr. Otterbein: "During Mr. Otterbein's labors in Frederick, the church in which we now worship was built; also the parsonage which has been the successive residence of your pastors ever since. Many other improvements in the external condition of this congregation were likewise made during this period, thus showing that Mr. Otterbein was not only a very pious and devoted pastor, but was also most energetic and efficient in promoting the outward prosperity of the church."

But it was not all smooth sailing even in so pleasant a sea as this. Persons who have no stronger claim to an inheritance among the saints than that their parents were church members, and that they themselves had

been baptized, would not look with much favor upon a pastor whose catholic spirit would allow him to extend the hand of fellowship to Christians of all denominations, and associate with those irregular preachers whom the Lord had raised up to proclaim His truth. At the same time we cannot doubt that the same liberal spirit which would not elsewhere be bound by any improper bonds, would give a prominent place to his prayer-meeting and to lay coöperation in his new field of labor.

"At one time the excitement became so great that a majority of the church determined on his summary dismission; and to effect it most speedily they locked the church doors against him. On the following Sabbath, when the congregation assembled, his adherents, knowing that he had a legal right to the pulpit, were disposed to force the doors; but he said to them: 'Not so, brethren; if I am not permitted to enter the church peaceably, I can and will preach here in the graveyard.' So saying, he took his stand upon one of the tombstones, proceeded with the regular introductory sermon in his usual fervent spirit, delivered a sermon of remarkable power, and at its close announced preaching for the same place on the succeeding Sabbath. At the time appointed an unusually large concourse assembled, and as he was about to commence the services again under the canopy of the heavens, the person who had the key of the church door hastily opened it, saying: 'Come in, come in, I can stand this no longer!'"

. . . . . .

In 1763 he received a call to the Reformed church at Philadelphia, which he was urged to accept, but circumstances beyond his control prevented. The church

where he was now laboring was not willing to give him up. He himself says: "The people allege that they on my account have incurred unusual expenses, and that they next year will build a new church; also that if I leave them the church may not be built, and that the present debts may rest upon a few, and that furthermore my going would surely cause disturbance, and give offense." He agreed, however, to go in another year if the way should open; but in the meantime it was found possible to secure Dr. Weyberg as pastor, and he was chosen.

On the 19th of April, 1762, Mr. Otterbein was married in Lancaster, Pa., to Miss Susan Le Roy; Rev. William Stoy performed the ceremony. Miss Le Roy was of Huguenot descent, and therefore of strong Protestant proclivities, as was her father's family. Mr. Otterbein became acquainted with her while at Lancaster. After leaving there he had spent two years at Tulpehocken, and the remainder of the time intervening before he came to claim his bride had been spent at Frederick. He was now thirty-five years of age, and she twenty-six. She lived but six years after her marriage, and died April 27, 1768, aged thirty-two years and five months. She was buried at Lancaster. No children were left of this marriage. At the death of her father she had brought to her husband about one thousand five hundred dollars. "It is a beautiful tradition that, only two days before his death, he requested a friend to bring a pocket-book, made by the tender hands so long motionless in death, and that, gazing upon the carefully preserved keepsake, he kissed it with all the fondness of a youthful lover." — *Drury.*

In September, 1765, he took charge of the church

at York, which for two years had been without a settled pastor. The church was not in the best condition, owing to the imprudent conduct of the former pastor. His congregation was important, and he did his work faithfully. Imbued with a catholic, missionary spirit, he traveled and preached elsewhere quite extensively. One of the meetings which he attended has become historic. Martin Boehm, a Mennonite minister, had appointed a meeting at Isaac Long's, some six miles northeast from Lancaster. Otterbein and Boehm had never before met. The great gulf existing between the Reformed and Mennonite churches may have accounted for this. The large barn would not hold the people. "There were in attendance members of the Lutheran, German Reformed, Mennonite, Dunkers, and other churches, with others who were not church members at all. Boehm preached to the people. He was a man of medium size, wore his beard long, and was dressed in the Mennonite costume. Otterbein was a man of commanding appearance, large in figure and clad in the usual clerical dress. Their church connections would tend to separate, while their Christian spirit would bring them more and more together. The preacher with great force made known to the people the truths of the gospel which had lately come to him with a fresh clearness and renewed power. As Otterbein listened he discerned a kindred spirit; one which had undergone the trials through which he had passed and had come into the clear light of sins forgiven. As the preacher was about to sit down the great heart of Otterbein opened to take in this sweet, spiritual man, and, clasping him in his arms, he exclaimed: 'We are brethren!' The effect for the moment was startling.

Unable to restrain their emotions, some of the congregation praised the Lord aloud, but the greater part were bathed in tears, and all hearts seemed melted into one." This meeting occurred probably about 1766, and was the chief starting-point of a movement which culminated in a new religious organization, and more than any other one, perhaps, suggested the name United Brethren.

In April, 1770, Otterbein visited his friends and relatives in Germany. He had leave of absence from his church at York, and while absent his pulpit was supplied by other ministers. Eighteen years had passed since he had left his friends and associates behind him in order to become a missionary in America. His mother, five brothers and a sister were still living. George, who lived at Duisberg, was probably the first one met. They revealed to each other the experiences through which they had passed since their separation. As William told his story George was very much affected, and, with tears streaming down his cheeks, embraced his brother and said: "My dear William, we are now, blessed be the name of the Lord, not only brothers after the flesh, but also after the spirit. I have also experienced the same blessing; I can testify that God has power on earth to forgive sins and to cleanse from all unrighteousness." The few months spent here must have been very busy and pleasant ones, but they passed by, and our missionary must once more turn his face toward the setting sun. His brother had said to him: "My dear brother, I have a very strong impression that God has a great work for you to do in America." The parting hour must have been a sad one. The mother soon after died, and William never again saw a member of his family. He reached America

safely and resumed his labors at York as well as his itinerant preaching in the country.

In the year 1770 there was much dissension among the members of the German Reformed church in Baltimore, and complaints were made against the pastor, Rev. John Christian Faber, whose life was not exemplary. He in turn made complaint against his opponents, and against Rev. Benedict Schwope, who was preaching near Baltimore. A committee of investigation was appointed. The evangelical part of the congregation finally withdrew and elected Mr. Schwope as their pastor. Mr. Schwope and his adherents bought some lots and erected thereon a meeting-house. The synod put forth efforts to unite the congregation, but did not succeed. It was proposed that both pastors should resign and the two churches should unite in calling a new man, but this failed. In 1773 Mr. Schwope was anxious to withdraw, and a call was extended to Otterbein; but he declined in view of the unsettled condition of the congregation. He finally expressed a willingness to go if the synod should approve. They did not approve. The following spring he was again called and accepted. He was indirectly censured by the synod, but they afterwards voted to receive the congregation. This was really an independent church before Mr. Otterbein took charge of it.

The name assumed was "The German Evangelical Reformed Church," or "The Evangelical Reformed Church." The term evangelical has not been a part of the title of the German Reformed church, and its selection in this case under the trying circumstances indicated a purpose and intention which nothing else could have so well expressed.

February 3, 1774, Mr. Asbury wrote a letter to Otterbein, whom he had never met, urging him to settle in Baltimore. Not long after Mr. Asbury makes this entry in his journal: "On Saturday Mr. Schwope came to consult me in respect to Mr. O.'s coming to this town. We agreed to promote his settling here and laid a plan nearly similar to ours, to-wit: That gifted persons among them who may at any time be moved by the Holy Ghost to speak for God, should be encouraged, and if the *synod would not agree* they were still to persevere in the line of duty."

Mr. John Hildt, a member of Mr. Otterbein's vestry as early as 1809, and a faithful friend, says in a letter published in the *Telescope* July 28, 1858, "That Otterbein was called provided he would consent to be, or become, independent of the synod of the German Reformed church, and when he learned this he demanded of them three days' time for consideration, at the expiration of which time he acceded. Being no longer trammeled with the rules and discipline of the German Reformed church, he formed, with the consent of his brethren, a new set of rules for the membership of his new and independent church."

The independence of this church is further shown by the manner in which the church property was held. The deed was made August 7, 1771, to three men, not in trust, as is usually done, but to themselves. These in turn willed their share to others, and these to others, until in 1792 it was deeded to William Otterbein, who in turn bequeathed it to Peter Hoffman and William Baker, "who should take all legal measures to vest the said property in the elders, trustees and members of the German Evangelical Reformed church." By

thus keeping the property in their own hands they could take such action as Providence might point out to them; but it indicates that their expectation was from the beginning an independent church.

When in 1840 it was sought to carry the property over to the Reformed congregation, after an examination of all the legal papers pertaining thereto, the court gave judgment "in strong and decisive terms" in favor of the congregation.

In Griffith's "Annals of Baltimore," published in 1822, may be found this statement: "Several members of the German or Dutch Presbyterian Society, attached to the Rev. William Otterbein, form a separate religious society which they distinguish by the name of the German Evangelical Reformed church, and they purchased a lot where their present church is, on Conway street, and worship in a small house there."

In 1785 rules for the government of the church, written by Mr. Otterbein himself, were adopted, recorded in the church book, and signed by all the members of the church. These were to all intents and purposes a church discipline. They were complete in themselves, and in spirit, doctrine and methods were in direct opposition to the church from which the members had separated. The reasons for not putting them in this form earlier are given in the preface: "Such disciplinary church rules as were needful were therefore from time to time adopted, made known, and the importance of keeping them earnestly enjoined. But the afflicting and long continued war, and the dispersion on account of the same, of many of its members into the western part of the country, prevented these rules from being written in a book form for their preservation."

Those who want to see this original discipline complete—which afterwards became the basis of the United Brethren church—will find it in Drury's "Life of Otterbein," pages 173 to 182. We can quote but three of the articles, in order more fully to show the spirit of Otterbein, and why he and his people could no longer remain in the communion of the Reformed church:

"13. No preacher can stay among us who teaches the doctrine of predestination, or the impossibility of falling from grace, and who holdeth these as doctrinal points.

"14. No preacher can stay among us who will not to the best of his ability care for the various churches in Pennsylvania, Maryland, and Virginia, which churches, under the superintendence of William Otterbein, stand in fraternal unity with us.

"15. No preacher can stay among us who shall refuse to sustain with all diligence such members as have arisen from this or some other churches, or who may yet arise, as helpers in the work of the Lord, as preachers and exhorters, so long as their lives shall be according to the gospel."

In the fourteenth article reference is made to the various churches in Pennsylvania, Maryland and Virginia, "that stood under the superintendence of William Otterbein." The fifteenth article refers to the "preachers and exhorters" already in the field. What do these mean?

LAY PREACHERS.

With all the formalism and dead orthodoxy that prevailed at the period we are now considering, there was now and then a minister like Otterbein whose vision had been enlarged, whose spiritual impulses had

been quickened, and who sought to cultivate within his people a wider spiritual experience. These men as they met each other would discover the agreement of their aims and purposes and would naturally be led into a closer companionship with each other. Whatever might be their church relations, or ecclesiastical burdens, nothing could hinder their sympathy with each other. So also among the laity of their various churches there would be found men of strong spiritual aspirations, and without leaving their own churches they could and did gather together little bands of believers for their mutual help. These more spiritual clergymen encouraged such gathering, and overlooked and directed them somewhat with a view to the spiritual culture of the members. We do not suppose that either members or ministers, at this time, had any idea of leaving their own churches, or of entering into new or different church relations; but God was leading them by a path which they knew not of.

The ministers who favored these more evangelical methods were called "united ministers," and held meetings of these devoted church members and others at different times. Minutes of these meetings were kept, and some are still in existence. In one of their records this purpose is made manifest: "The ground and object of these meetings is to be that those thus devoted may encourage one another, pray and sing in union, and watch over one another's conduct. At these meetings they are to be especially careful to see to it that family worship is regularly maintained. All those who are thus united are to take heed that no disturbances occur among them, and that the affairs of the congregations be conducted and managed in an orderly manner."

These "united ministers" met once or twice a year to hear reports from their little societies and to advise and direct them. At the meeting June 2, 1776, the minutes gave account of the following license:

"In the name of Jesus Christ, amen: We, the undersigned, ministers of the Reformed church, hereby announce and make know to whom it may concern, that Henry Weidner is a member of the Reformed church, and inasmuch as we believe that the Lord has called him into His vineyard, we allow him to preach the gospel, and hope that lovers of the truth will receive him in love; and we invoke upon him the grace and blessing of God.

"Given in our ministerial meeting at John Ranger's, June 4, 1776.

"WILLIAM OTTERBEIN,
"WILLIAM HENDEL,
"JACOB WEIMER,
"BENEDICT SCHWOPE."

This was a very advanced step for these united ministers to take, and the indications are that Mr. Otterbein was traveling too fast for his associates to keep pace with him. They were all members of the Reformed church and probably hoped to work a transformation in it. The meetings of 1776 were probably the last held by these men. Some of these men confined their labors to the Reformed church and no doubt did good work; some of these laymen who had been thus introduced into the work, afterwards, when the United Brethren were organized, became faithful preachers in the new church.

Mr. Otterbein was to have a pleasant association with the Methodists in his work. When he began to hold his prayer meetings and to preach experimental

religion, there were no Methodist preachers in America. Wesley and Whitefield had both been here, and the latter had preached eloquently and had reached men's hearts, but had organized no churches and ordained no preachers. In 1771, Francis Asbury arrived in this country, on the day on which Otterbein entered his work in Baltimore. May 4, 1774, he and Asbury met. Asbury entered in his journal as follows: "Had a friendly intercourse with Mr. Otterbein and Mr. Schwope, the German ministers, respecting the plan of church discipline in which they intended to proceed. They agreed to imitate our methods as nearly as possible." Mr. Asbury was now in his twenty-ninth year, while Mr. Otterbein was in his forty-eighth year. At this time Mr. Otterbein knew little English and Mr. Asbury no German. Great as were the contrasts between these two men, the things in which they were alike, though hidden more or less from view, were greater and more decidedly marked. They had yielded to the same truth; they had experienced the same things; they preached the same doctrines; they were each interested in a great mission. Mr. Otterbein was the greater in spiritual resource, and was possessed of larger preaching talent. Mr. Asbury was greater in active power and had before him a clearer and more inviting field."*

A warm personal friendship sprang up between these kindred spirits, and it was not strange that when Mr. Asbury came to be ordained he requested that Mr. Otterbein be associated with the others in the solemn ceremony.

These relations so pleasantly begun were continued as pleasantly between these two men and the bodies

*Drury's Life of Otterbein, p. 207.

they represented until Otterbein's death. Asbury often preached in his church. In 1786 Asbury makes the following entry in his journal: "I called on Mr. Otterbein; we had some conversation on the necessity of forming a church among the Dutch, holding conferences, and so forth."

In 1809 a committee was appointed by the Baltimore Conference of the Methodist church to "ascertain whether any, and if any what, union could be effected between the Methodist Episcopal and the United Brethren in Christ." The exceedingly friendly correspondence which ensued is found in Spayth's History, pp. 116–126, and breathes the most kindly Christian spirit. An organic union was most likely not thought of. The United Brethren were occupying almost exclusively the German field and the Methodists the English. The latter had no thought, perhaps, of a special mission to the Germans at this time. In the letter of greeting from the Methodist church, bearing date March 27, 1811, we find this language: "We hope you will not indulge for a moment a suspicion that we wish to interfere in your conference and church concerns."

Furthermore, the letter says:

"You will please then, dear brethren, to accept from us the right hand of fellowship, and our assurances that all our preaching houses shall be opened to your licensed preachers, as far as our power and advice may be extended, and that our sacraments, love-feasts and class-meetings shall be open to your members who apply with such form of certification as you may judge proper, according to our proposals sent you from the Harrisburg conference."

The matter was taken into consideration and met

with a cordial reception on the part of the United Brethren in Christ. Mr. Newcomer makes the following note in his journal: "To-day, the vestry of Otterbein's church assembled to take into consideration a communication of the Methodist Conference. Otterbein was president of the vestry. The communication related to a closer union between the two societies, namely, the Methodist and the United Brethren."

We talk to-day with peculiar pride of the fellowship of Christian churches, but we can hardly understand, much less excel, the good feeling which prevailed at this time between these two societies, engendered and sustained in good part, no doubt, by the kindly Christian fellowship which Asbury and Otterbein had towards each other. Mr. Spayth, who entered the conference in 1812, in writing of this period many years after, says with unusual emotion: "I confess it is hard for me to get away from this sunny spot. The love, I trust, still lives within my heart. I can look back and yet see the smiles and cordial shakes of the hand, hands now cold in death, while mine writes and trembles; the hearty and joyous welcome when Methodists and United Brethren met; their songs, their voices, their shouts of hallelujah, hallelujah, continued to ring—rings and vibrates in my nervous system while I write, and thrills my soul afresh. We are constrained to say:

> "What happy hours we once enjoyed,
> How sweet their memory still."

It may not be out of place in this connection to give Mr. Asbury's statement in relation to the German fathers, and to Mr. Otterbein in 1812 while he was yet alive. "Preëminent among these is William Otterbein, who assisted in the ordination which set apart your

speaker to the superintendency of the Methodist Episcopal church. William Otterbein was regularly ordained to the ministry in the German Presbyterian church. He is one of the best scholars and greatest divines in America; why then is he not where he began? He was irregular. Alas for us, the zealous are necessarily so to those whose cry is, 'Put me into the priest's office so that I may eat a morsel of bread.' Osterwald has observed, 'Hell is paved with the skulls of unfaithful ministers.' Such was not Boehm; such is not Otterbein, and now his sun is setting in brightness. Behold the saint of God leaning upon his staff, waiting for the chariot of Israel."

Reference has already been made to the meeting of Otterbein and Boehm. A new worker is now to be raised up in the person of Christian Newcomer, a member of the Mennonite church, who is to aid Mr. Otterbein and be a valuable co-laborer with him in the marshaling of the scattered forces which as yet had been without much regular organization. A fuller account of the man's life and work will be given elsewhere. Suffice it to say for the present that he was born in Lancaster county, Pennsylvania, January 21, 1749, and began to preach about 1777. Because of his aggressive Christianity, Boehm had already been cut off from the Mennonite church. For some time Newcomer had known Otterbein and had listened to his preaching, and had been impressed with his deep, fervent piety. He himself tells us that many of those who came to hear him and the other preachers who had been sent out, were converted to their teachings. "Those persons that held to and embraced these doctrines were by them formed into societies, and were called Otterbein's people, but

the worldly-minded gave them the nickname 'Dutch Methodist' which in those days was considered slanderous. As these men preached the same doctrine that I had experienced, and which, according to my views and discernment, so perfectly agreed with the doctrine of Jesus Christ and his apostles, I associated with them and joined their society, and, blessed be God, although I withdrew myself from the Mennonite society on account of the want of the life and power of religion among them, I never in any wise felt condemned for so doing."

Otterbein now has charge of an independent congregation. Boehm has been expelled from the Mennonites because of his evangelical views and practices. Geeting is under ban for the same cause in the Reformed church, and will soon suffer the same fate. Newcomer has left the Mennonites, bringing with him those of like faith with himself. Thus the scattered elements are coming together, led by a common purpose — the salvation of sinners and the deepening of the spiritual life of professed Christians. As before stated, the "United Ministers" came together as often as once or twice a year to look after the scattered societies and to advise and encourage them. A great meeting was often held at the time and place where these ministers meet, similar to the one where Boehm and Otterbein met at Isaac Long's barn. A gathering of these ministers was held in 1789, in Otterbein's parsonage, at Baltimore. "The members present were William Otterbein, Martin Boehm, George A. Geeting, Christian Newcomer, Henry Weidner, Adam Lehman and John Ernst." There were seven members present and at least seven absent. Of those present five came

from the Reformed faith and two from the Mennonites. Of those absent there were four from the Reformed side, three from the Mennonites, and one representative from the Moravians. Will it be possible to unite in one compact body these men of different faiths and the people whom they represent? We shall see.

Up to this time Otterbein and Boehm had had a kind of supervision of the men and the work, because in the main it had been the outgrowth of their own efforts. "The office of superintendent had been exercised by Otterbein up to this time, not by right of election or choice but by force of circumstances; inseparably connected with the rise and progress of the Church, all eyes had been directed to him to lead in counsel; the preachers, not one excepted, paid this deference to him; the care of all the churches had been resting upon him, and such was the love of obedience to him, that if he said to one, go, he went; if to another, come, he came." * It seemed to them best that the relation of themselves to the workers under them should be a little more closely defined. There would have been no difficulty, and all would have been glad to have followed as hitherto their well trained leaders, but the leaders themselves were anxious to have a little more responsibility placed upon those who were co-operating with them. They adopted at that time a confession of faith, written by Otterbein himself and used by him in his independent congregation in Baltimore. A slight modification was made in the matter of the ordinances to suit the views of the Mennonite disciples. At this conference they adopted some rules of discipline, on the basis of those used by Otterbein at Baltimore. These

* Spayth, p. 83.

rules and confession of faith were published in 1813. They were re-approved by the first General Conference of the United Brethren in 1815.

The next formal conference was held in 1791, eight miles from York, Pennsylvania. There was no other formal conference for some years. That in 1791 does not seem to have undertaken any new measures.

These preachers kept on preaching as their time and circumstances would permit. They would accept invitations from the people, and sometimes make appointments to suit their own convenience. Some of them made circuits about their homes, which they served as best they could. Great meetings were held now and then and under the supervision of Otterbein and Boehm. New men were licensed as the exigencies of the circumstances seem to demand. Newcomer, Geeting and others, would often visit the other preachers, and also places where there were no regular preaching places, and hold meetings along the way. "These great meetings were sometimes held in groves, yet they were not camp-meetings, sometimes they were held in barns and sometimes in private houses. The meetings were called great meetings, quarterly meetings, sacramental meetings and two-days meetings, according to the accidents belonging to them. They seldom exceeded two or three days in duration."*

Newcomer mentions in his journal a number of these meetings held in the neighborhood of Antietam, when Otterbein was present and preached. "Not all who were present at these Antietam meetings at which Otterbein was present and preached, have even at this time gone to their long home. The writer last year heard from

*Drury's Life of Otterbein, p. 244.

living lips the account of these glorious seasons. The children were told to hurry and get their work done, as there was to be a great meeting and Father Otterbein was coming. When from any cause the meeting was to be held in the church, the children were left at home to give room for the older people. . . Down to the present time the great meetings at Antietam, now Keedysville, though modified somewhat of late, have been regularly held." *

Mr. Otterbein came to this country as a minister of the German Reformed Church. After his varied experiences at Lancaster, he met with indifference, not to say opposition on the part of the Mother Church. This was more or less at all points until he came to Baltimore. Here he had charge of an independent church whose work and methods and doctrines were not in keeping with those of the Reformed Church. He sought to bring into the church only those who had experienced the pardon of their sins, and to lead those already members into a richer spiritual life. The establishing of class meetings, prayer meetings and the introduction of lay preaching were some of the means which Providence seemed to be using for the upbuilding of His kingdom, and these were among the things which awakened opposition on the part of his Reformed brethren. According to the testimony of the Reformed Church itself, such innovations on the part of its preachers could not but awaken opposition. Says Dr. Nevin, "experimental religion in all its forms was eschewed as a new fangled invention of cunning imposters, brought in to turn the heads of the weak, and to lead captive silly women. Prayer meetings were held to be a

*Life of Otterbein, p. 248.

spiritual abomination. Family worship was a species of saintly affectation, barely tolerable in the cases of ministers (though many of them gloried in having no altar in their houses), but absolutely disgraceful for common Christians. To show an awakened conscience on the subject of religion, a disposition to call on God in daily secret prayer, was to incur certain reproach. . . The picture it must be acknowledged is dark, but not more so than the truth of history would seem to require."

The same writer says of Otterbein: "He was a good man who seems to have been drawn into a false position by the cold dead temper that he found generally prevalent in the regular church."

Mr. Otterbein it seems did sustain a double relation, one of which was merely nominal. During the last twenty-five years of his life he was present at the Reformed Synod but three times, and these before the year 1800. After this he was never present. While pastor of an independent church he could not have been considered a member of good standing in the Synod. Mr. Geeting was expelled in 1804. Both these men were guilty of the same irregularities, but Mr. Otterbein paid no attention to the Synod's action. They had been and were afterwards warm personal friends, and Mr. Otterbein approved the labors and course of Mr. Geeting. At the meeting of the Synod held in Baltimore in 1806, Mr. Otterbein was present when invited by a special committee. "When he arrived, an opportunity was given him to speak. He arose and addressed the Synod in a most feeling manner, and strove to impress the minds of the ministers present with the importance of experimental religion, of the

new birth, and the great necessity of preaching to the people distinctly and plainly, as men who must give account to God. Mr. Becker, pastor of the German Reformed Church in Baltimore, arose and opposed the views he had advanced, and answered him roughly. Mr. O. heard him through, with his accustomed meekness, and then taking his cane and hat, he bid the preachers farewell, bowed and retired never to return again." *

At another time he met Mr. Becker, who said unto him: "The Synod will certainly exclude you, I am determined to have you expelled, we can not suffer such wicked fanaticism among us." To this Otterbein replied, "The Synod is too late; *the exclusion is past.*" Dr. Benjamin Kurtz has left the following testimony: "During the latter part of his life he was no longer regarded as a minister of the German Reformed Church."

The probability seems to be that he did not of his own accord ask to have his name taken from the records of the Synod of the Reformed Church, and he was "too heavy" for them to exclude him. In his case he did not see any impropriety in preaching the word to earnest people in his own and other churches, and in organizing them into bands for their own spiritual culture. It might have been his faith that God would so awaken these dead churches that the members could in a short time go back into the fold without the spiritual life being frozen out of them. But God led him and others in a path which they did not foresee, and he had the good sense to allow God to control. While his name may have remained on the records of the Synod,

* Lawrence, p. 260.

his heart, his counsel, his sympathies were all with the people, who were standing for true vital piety, and his former church relations gave him but little concern.

On the 25th of September, 1800, the first of the regular series of annual conferences was held at the house of Peter Kemp, near Frederick City, Md. Newcomer gives us a sketch of the conference: "Found Father Otterbein, Boehm, and twelve other preachers there. The conference was opened with singing and prayer by Otterbein and Boehm. The former gave a powerful exhortation. Then were all the brethren present separately examined respecting their progress in the divine life and their success and industry in preaching." 26th — "This forenoon Father Otterbein preached from Amos iv. 12. Boehm spoke after him. After transacting some other business the conference closed with prayer." Brief minutes of this early conference have been kept; they are introduced with the preface. "Here now follow that from the year 1800, the United Brotherhood in Christ Jesus, until 1800 the United ——, have done in their annual conferences for the government of preachers and church members." At this conference those who had been acting as supervisors of the work were unanimously elected bishops. Henry Boehm (son of Martin Boehm), who was present, says of this conference: "It was important in many respects. First, they resolved to call themselves, "The Church of the United Brethren in Christ." Second, they elected bishops for the first time; William Otterbein and Martin Boehm (my father) were unanimously chosen. Here were assembled their great men." * By this we are not to understand that previous

* Boehm's Reminisences, p. 55.

to this time they had no chief, but that now for the first time they are formally elected.* These were re-elected in 1805.

In the minutes of the session of 1802, we find this peculiar item. "In regard to the keeping of a register of the names of the private members, it was found that out of twelve votes, nine were against the motion. So with consent the matter was dropped." This superstitious notion, if we may call it such, of not reporting the names nor keeping a record of membership, lasted a very long time. A young man who joined the conference in Ohio in 1838, either at that time or soon after, ventured to inquire of one of the old fathers, as to how many members there were in the United Brethren Church, and his inquiring spirit was gratified by the old father looking him in the face, and solemnly saying to him, "My young brother, the children of God must never be numbered."

The conference was held annually. The preachers were becoming better acquainted, circuits were formed and the preachers arranged to travel them. The bishops were looking more closely after the work, holding meetings and instructing the people. Otterbein attended them and preached as he could. Newcomer makes frequent allusions to this in his brief records, "May 14th, Father Otterbein preached this forenoon with such power and grace, that almost every soul on the ground seemed to be pierced to the heart." In 1802 Otterbein was at the meeting at Antietam. Says Newcomer, "Father Otterbein preached the first sermon." At the conference in 1803, held in Cumberland County, Pennsylvania, Mr. Otterbein preached "as usual, a very

* Spayth, 83.

powerful and interesting discourse." "May 29th (1805), to-day our annual conference convened at Brother Jacob Baulus', twenty-one preachers were present. Father Otterbein and Martin Boehm were elected presidents [bishops]." "To-day Father Otterbein preached in Hagerstown, in the German Reformed Church. Oh, what feelings penetrate my soul whenever I hear this old servant of Christ declare the counsel of Christ. In depth of erudition, perspicuity of thought and plainness of language, he is unique and matchless." This was his last conference. After this time his age and weakened condition would not allow him to leave Baltimore.

In December, 1805, Newcomer learned that "Father Otterbein was very ill." On the 17th he writes, "this morning Otterbein was somewhat better. We had a long conversation together; among other things he said, 'if we would only prove faithful to the work that was so auspiciously begun, the Lord would certainly be with us and continue unto us his blessings.'" About this time Otterbein's church made the following record: "It was found that our preacher was too old to attend the meetings and to act as president, and Peter Hoffman was elected president *pro tempore*."

Mr. Otterbein's advice and counsel is still needed, and when he is too old to travel and preach and assist the people, the people and the preachers must come to him; and so they do. Newcomer says, "April 16th, 1808—We rode thirty-eight miles to Baltimore. I lodged with Father Otterbein. Sunday 17th—This forenoon Brother Geeting preached; I gave an exhortation. Otterbein and Geeting administered the sacrament. In the afternoon I preached, yet Otterbein could still preach."

In December, 1809, Mr. Newcomer was in Baltimore, and heard him preach with great power and unction from on high.

Bishop Asbury spent the evening of March 22, 1813, with Otterbein. He writes in his journal: "I gave an evening to the great Otterbein; I found him happy and placid in God." Henry Boehm, who was with Asbury, says: "This was an evening I shall ever remember; two noble souls met, and their conversation was rich and full of instruction. They had frequently met before; this was their last interview on earth." June 19, Newcomer says: "Found Father Otterbein weak and feeble in body, but his mental powers strong as ever." Yet his strength was gradually giving way. Rev. Mr. Schaffer, one of his Lancaster County converts, having come to Baltimore, Otterbein was relieved from preaching. When the news of his failing health was rumored abroad, there was a desire that formal ordination should be given to some of the brethren who had been preaching, in order that hereafter their way might not be hedged in after he should be removed. Joseph Hoffman proposed to Newcomer that they go to Baltimore and receive ordination at the hands of Otterbein. The matter had not troubled Newcomer's mind, but he consented, and they reached Baltimore October 1st.

The ordination took place on the 2nd of October. The Vestry of the church, Rev. William Ryland, of the M. E. Church, and the candidates assembled at the parsonage. Mr. Otterbein was lifted from his bed and placed in a chair, from which place he addressed the candidates. After an earnest and tender exhortation to them, he invoked God's blessing upon them,

and having been assisted to his feet, he placed his hands on the heads of the candidates and solemnly repeated the ordination service. This was the last public act of a long and faithful ministry.

On the following day, Hoffman and Newcomer preached in Otterbein's church, and administered the sacrament. On Monday, the 4th, they left the city. He urged them to be faithful, and if so, God would use them to carry on the work so well begun. His last words to them were; "Farewell! If any inquire after me, tell them I die in the faith I have preached."

During the following weeks until the middle of November, he gradually grew worse. He suffered much from an asthmatic affection, which grew worse as the end approached. The last prayer which he heard was offered by Dr. Kurtz, of the Lutheran Church, at the close of which he responded, "Amen! amen! It is finished." He began to sink away after this, but rallied again, said slowly and distinctly: "Jesus, Jesus, I die, but Thou livest, and soon I shall live with Thee." Turning to his friends, he said, "The conflict is over and past. I begin to feel an unspeakable fullness of love and peace divine; lay my head upon my pillow and be still." Spayth further says: "Stillness reigned in the chamber of death; no, not of death—the chariot of Israel had come. 'See,' said one, 'how sweet, how easy he breathes.' A smile, a fresh glow, lighted up his countenance; and, behold, it was death:

> He taught us how to live, and oh! too high
> A price of knowledge, taught us how to die.

Otterbein died as he had lived, with commanding composure and subdued greatness."

He died on Wednesday, November 17th, at 10 o clock in the morning. His funeral occurred the following Saturday. His funeral sermon was preached by Rev. J. D. Kurtz, of the Lutheran Church, his faithful friend, and for twenty-seven years his co-laborer in Baltimore, from Matt. xx. 8: "Call the laborers and give them their hire." This discourse having been in the German language, Rev. William Ryland, of the Methodist Church, spoke in the English. Most of the ministers of the city and a large concourse of people were present. None of the United Brethren ministers took part in the funeral services. Newcomer, Hoffman, and others were engaged elsewhere. When Newcomer reached home and heard of Otterbein's death, he wrote: "He is called to his everlasting home, where he rests from his labors and his works do follow him." When Asbury heard of his death, he exclaimed: "Is Father Otterbein dead? Great and good man of God, an honor to his Church and country. One of the greatest scholars and divines that ever came to America, or was born in it. Alas! the chiefs of the Germans are gone to their rest and reward from the evil to come."

Otterbein's remains are deposited in the City of Baltimore, and Churchyard on Howard's Hill. In entering the gate, immediately in front of the church, from Conway street, the passage to the church leads through a small yard called Otterbein's graveyard, there the sainted father of blessed memory, lies alone, there being no other grave in this apartment. The grave is adorned with two plain marble slabs, the upper one resting on four pillars of marble, with the following inscription:

Here Rest the Remains
of
WILLIAM OTTERBEIN.
He was born June 4th, 1726;
Departed this life Nov. 17th, 1813,
Aged 87 years 5 months and 13 days.

"Blessed are the dead which die in the Lord, for they rest from their labors, and their works do follow them:"

In the Ministry Sixty-two Years.

Four months after the death of Otterbein, Mr. Asbury by request of his own Conference and the bereaved congregation, delivered in Otterbein's own church a discourse in memory of the departed. He makes this note in his journal: "By request, I discoursed on the character of the angel of the church of Philadelphia in allusion to William Otterbein, the holy, the great Otterbein whose funeral discourse it was intended to be. Solemnity marked the silent meeting in the German church, where were assembled the members of our Conference and many of the clergy of the city. Forty years have I known the retiring modesty of this man of God, towering majestic above his fellows in learning, wisdom and grace, yet seeking to be known only to God and to the people of God."

Dr. Benjamin Kurtz, of the Lutheran church, says of him: "Otterbein that true and living witness, whose memory I hold dear and cherish in my heart of hearts, was still laboring with faith and patience, and with great success, when I commenced preaching the gospel; but a short time before my arrival in Baltimore the Master had called him home. The pious part of the community still delighted in calling to mind his unctious sermons, his holy walk and conversation, and his won-

derful success in winning sinners from the error of their ways, as well as in encouraging the weak and building up believers. The devotion and enthusiasm with which those who had been converted under his preaching, spoke of his power in the pulpit, of his spirit and holy conversation in personal intercourse, and of his untiring labor to lead sinners to Christ, was really refreshing and filled my heart with love and admiration for that chosen and distinguished servant of the Lord. I know a number of the early preachers who had been converted by Otterbein's instrumentality, and preached in company with some of them on funeral and other occasions. They were all men of God, though not learned like Otterbein (who was a scholar as well as a saint,) they were faithful, devoted, and eminently useful. If ever there was a true revival preacher Otterbein was one."

Dr. Zacharias, pastor of the Reformed Church at Frederick, Maryland, wrote in 1847, as follows: "Mr. Otterbein was a ripe scholar and a devoted and pious man, who lived in God and God in him. By his agency a new life was brought into the Church, at first as a mustard seed, but later a tree whose branches afforded a grateful resting place for many. He was respected and revered even by those who disapproved of his measures, and throughout life his character stood unsullied by a single stain."

Henry Boehm, the son of the Bishop, describes him as he saw him at the Conference of 1800: "In form he was tall, being about six feet high, with a noble frame, and a commanding appearance. He had a thoughtful open countenance, full of benignity and a dark bluish eye that was very expressive. In reading the lesson he used spectacles which he would take off and hold in his

left hand while speaking. He had a high forehead, a double chin with a beautiful dimple in the center. His locks were gray, his dress parsonic."

Mr. John Hildt gives his first impression of him as follows: "It was on Good Friday, in the forenoon, when, by the persuasion of a friend, I entered the church where he officiated. A venerable, portly old man, above six feet in height, erect in posture, apparently about seventy-five years of age, stood before me. He had a remarkably high and prominent forehead, gray hair fell smooth down both sides of his head, on his temples; his eyes were large, blue and piercing, and sparkled with the fire of love that warmed his heart. In his appearance and manners there was nothing repulsive, but all was attractive and calculated to command the most profound attention and reverence. He opened his lips in prayer to Jehovah. Oh, what a voice, what a prayer! Every word thrilled my heart. I had heard many prayers, but never before one like this. As he preached every sentence smote me. A tremor at length seized on my whole frame, tears streamed from my eyes, and, utterly unable to restrain myself, I cried aloud."

"The true explanation of his devoted life and sustained labors is to be found in his deep perceptions of the moral contrasts presented in the Scriptures. He appreciated the unspeakable difference between a soul unrenewed and a soul renewed. The difference was one of quality, fundamental character, not one of moral shading. By the aid of the Scriptures he read moral truth in its primitive causes. He saw that the difference between unbelievers and Christians must be carried on the part of Christians to a joyful and assured knowl-

edge of salvation. He regarded this as necessary, not only for the proper joy and comfort of believers, but also as necessary for the triumphs of the Church. To deny the possibility of this assurance was to go against the Scriptures, and to cast away the essential consistency of Christianity. Why should not so great a change as that from death unto life, from the despair to the favor of God, have a witness in man's inmost experience? From such perceptions there could be but one result. Could any man have this deep and living view of moral qualities and conditions—qualities and conditions so boldly presented and so strikingly contrasted in the Scriptures—and remain an ordinary Christian or an ordinary force in the work of saving men?

"Mr. Otterbein's place in history is becoming more clear and his name more honored as the years go by. The ideas that he sought to advance are now firmly throned in the heart of the Church. The ideas of a conscious experience of the grace of God, a spiritual Church-membership, a converted ministry, and the social elements in religious life, are no longer symbols of divisions in the Church. But the world does not forget those that won for these ideas their recognized place. Revivals, the promotion of which required in him the martyr spirit, have now an open field and the authority of multitudes of the greatest names."

MARTIN BOEHM

Second Bishop of the United Brethren in Christ.

SAYS the historian: "Before the rise of Luther and Calvin, there lay concealed in all the centers of Europe many persons who adhered tenaciously to the doctrines which the Waldenses and Hussites had maintained, that the kingdom of Christ, or the visible Church which he established upon earth, ought to be inaccessible to the wicked and unrighteous." That the Church might be a holy Church, separate from the world was the unceasing prayer of many good men of that day, as it is the constant prayer of good men to-day.

One of the men, who at that day stood for a firm faith and a pure church, and whose name is honored by a goodly following in our own and other lands, was born in Freisland in 1505. He was trained for the office of priest in the Catholic Church; but soon after he began his work a diligent study of the Holy Scriptures produced his spiritual enlightenment and finally his conversion. The martyrdom of some of the Anabaptists about him elicited his sympathy, and no doubt helped to bring him into the light. To leave the Church into which he had been born, and to accept the shame, and obloquy and persecution, which were sure to come upon him, was no easy thing for a sensitive and tender-hearted man to do. Of his conversion he says, "I besought my God with sighing and tears, that to me, a troubled sinner, He would grant the gift of His grace; that He would endue me with wisdom, spirit, frankness,

and manly fortitude, so that I might preach His name, and holy word, unadulterated, and proclaim His truth to His praise. At length the great and gracious Lord, perhaps after the course of nine months, extended to me His fatherly spirit, help and mighty hand, so that I freely abandoned at once my character, honor, and fame which I had among men, and put myself willingly in all trouble and poverty, under the pressing cross of Christ my Lord."

From this period to the end of his life; that is, during a space of twenty-five years, he travelled from one country to another, exercising his ministry under a series of pressures and calamities of various kinds, and constantly in danger of falling a victim to the severity of the laws. Anxious to spread his views of Divine truth, he travelled far and near. He travelled in Freisland, Holland and Germany to make converts. Under his prudent and energetic labors, many of the chosen ones were gathered into a well-organized Church, whose doctrines and practices seemed much more in accordance with the teaching of Scripture than those adopted by his contemporaries. In later years these simple, honest, inoffensive people were brutally slaughtered. Many of them left the Old World and found homes in Lancaster and other counties in Pennsylvania, where in the Providence of God some of these men early became associated with the Church of the United Brethren in Christ. One of these was Martin Boehm.

Martin Boehm was born in Lancaster county, Pa., November 30, A. D. 1725, the year preceding the birth of Otterbein. His grandfather, Jacob Boehm, a native of Switzerland was a member of the Reformed Church. It was the custom in Switzerland for those who had com

pleted a trade, to travel three years through the country as itinerant journeymen so as to perfect themselves in their work. While on a trip of this kind he fell in with the Mennonites, became a convert to their doctrines, and when he returned home his manner was so strange his friends could not understand him. His experience of the formal religion which he saw around him, his boldness in reproving some, soon raised a storm of persecution. He was a heretic, and these were hunted down with great ferocity. The favorite mode of punishing them, especially at Berne was by drowning. This manner of death was deemed the most appropriate, because it was only baptizing them in their own way. In 1533 the council published an edict announcing that they should be left in peace if they would keep their belief to themselves and maintain silence; but that if they continued to preach and keep up a separate sect, they should not be any more condemned to death, but only to perpetual imprisonment on bread and water.

His father, when he learned of his son's conduct, was very much excited. The young man was convicted of heresy and sentenced to prison. An older brother was appointed to conduct him to the place of confinement. He was not watched very closely, and as they were near the line he fled into Holland, where he was free from his persecutors, and in a land where liberty of worship was accorded to Christians of all denominations. He settled here, became a lay elder among the Mennonites, married and had several children, the third of whom was named Jacob, and was the father of the subject of our sketch. This Jacob came to America in 1715. He first went to Germantown, then to

Conestoga township, Lancaster county, where he finally settled. Here he married a Miss Kendig. Like his father, he became an elder in the Mennonite Society. He soon bought a farm and built himself a house. He was the first blacksmith in all that section. When necessary, the wife would leave her work and blow and strike for him. They had a number of sons and daughters. Martin was the youngest of these.

What knowledge he possessed would be that obtained from his home teaching, and his contact with his Church, and not from the schools, for the latter must have been very scarce and very feeble. These men who had suffered persecution for their religious faith, and had fled from home and fatherland to enjoy it, would be very sure to indoctrinate their children with the same belief. While a German, and trained to the use of the German language, in later years he learned to read and converse in the English language.

His son describes him as a short, stout man, with a vigorous constitution, an intellectual countenance and a full flowing beard, which gave him a fine patriarchal appearance. He had strong common sense and well understood the science of family government.

He was married, in 1753, to Eve Seiner, who was born on Christmas day, 1734, and therefore was nine years younger than he. Her ancestors, also, originally came from Switzerland. Martin inherited the home farm, and in 1756 built himself a house, in which all of his children were born, and in which others have been born into the kingdom. There were eight children born to them, of whom the youngest, Henry, became a prominent minister in the Methodist church. The son says, "My mother was a noble woman, and to my

parents I am, under God, indebted for what I am on earth and all I hope to be in heaven."

The son, long after, says of this home of his youth, "My early advantages for religious instruction were great. I was brought up in the nurture and admonition of the Lord. Morning and evening the old family Bible was read and prayer was offered; my father's voice still echoes in my ears. My mother, too, had much to do in moulding my character, and shaping my destiny. One evening as I returned home, I heard a familiar voice engaged in prayer; I listened and it was my mother. Among other things she prayed for her children, and mentioned Henry, her youngest son. The mention of my name broke my heart and melted me into contrition; tears rolled down my cheeks, and I felt the importance of complying with the command of God: 'My son, give me thine heart.'"

In 1756, Martin Boehm, when thirty-one years of age, was nominated to the ministry, and chosen by lot, as was the custom in the Mennonite church. He had no wish for this place. He earnestly besought his brethren to nominate some one better than himself. This was not done, and the time came when each one nominated was to step forth and take a book. I stepped out with trembling, saying inwardly, "Lord, not me, I am too poor." The books were opened and the lot was his. Believing that this fell by divine appointment, he did not feel at liberty to dissent or refuse, but felt constrained to take upon himself the office of the ministry as best he could.

Mr. Spayth gives Mr. Boehm's own statement of his condition as given to him: "According to our usage, it was not expected for me to preach immediately there-

after, because our elder preacher was still able to preach, but it was my duty to assist him in preaching and exhortation, as God would give me ability. I had been reading the Scriptures much, but now read them still more and with care, in order to impress their reading on my memory, so that I might have something wherewith to preach or exhort. Sunday came; the elder brother preached, and in attempting to follow him by a word of exhortation I failed, although for some two years past I had been giving testimony at the close of the sermons, and frequently concluded the meeting. I continued reading. The next Sabbath I was requested to take part and rose up, but could say little or nothing; I had charged my mind and memory with some Scripture passages, but when wanted could not bring them to my recollection; I prayed to the Lord to assist me in retaining His word and strengthen me in my great weakness, that to some extent at least, I might answer his call.

"Some months passed in this way, but it came not. This state began deeply to distress me. To be a preacher and yet have nothing to preach or to say, but to stammer out a few words and then be obliged to take my seat in shame and remorse. I had faith in prayer, and prayed more frequently. While thus engaged in praying earnestly for aid to preach, the thought rose up in my mind, or as though one spoke to me, saying, 'You pray for grace to teach others the way of salvation, and you have not prayed for your own salvation.' This thought, or word, did not leave me. *My salvation* followed me wherever I went; I felt constrained to pray for myself, and while praying for myself my mind became alarmed. I felt and saw my-

self a poor sinner—I was *lost*. My agony became great. I was ploughing in the field and kneeled down at each end of the furrow to pray The word *lost*, *lost*, went every round with me. Midway in the field I could go no further, but sank behind the plough, crying, 'Lord, save, I am lost'; and again the thought, as voice, said, 'I am come to seek and to save that which is lost.' In a moment a stream of joy was poured over me. I praised the Lord, and left the field and told my companions what joy I felt.

"As before I wished the Sabbath far off, now I wished it was to-morrow. Sunday came, the elder brother preached, and I rose to tell my experience since my call to the ministry. When speaking of my lost estate and agony of mind, I soon began to work on the congregation. This gave me encouragement to speak of our fallen and lost condition, and of repentance. The Sabbath following it was the same and much more. Before I was done I found myself in the midst of the congregation where some I saw were weeping aloud.

"This caused considerable commotion in our church as well as among the people generally. It was all new—none of us had ever seen or heard it before. A new creation appeared to rise up before me and around me. Now Scripture, before mysterious and like a dead letter to me, was plain of interpretation—was all spirit, all life.

"Like a dream, old things had passed away, and it seemed as if I had awoke to a new life, new thoughts, new faith, new love. I rejoiced and praised God with my whole heart. This joy, this faith, this love, I wished to communicate to those around me, but when speaking thereof in public or in private, it made different im-

pressions on different persons. Some gave a mournful look, some sighed and wept and would say, 'Oh, Martin, are we indeed lost?' Yes, man is lost, Christ will never find us till we know that we are lost. My wife was the next lost sinner that felt the same joy, the same love."

It was a rich treat to hear this father in Israel tell of his call to the ministry; how he shrank from it when proposed, and how it resulted in his finding Jesus, the lost sinner's friend, and the joy he felt when the burden of sin was taken away. Of this he loved to speak in his old age, and would recur to it with an animation peculiar to himself. To see his eyes light up, and his whole countenance assume for the time a youthful appearance in contrast with his snowy locks and white beard, was a sight; a pen dipped in liquid light could not describe it; it had to be seen to be appreciated. He would say, "Now I am a *servant*, a *child* of God. When this took place I knew of no one who had felt and enjoyed the sweet influence of the love of God in the heart but Nancy Keagy, my mother's sister. In our family connection and in her immediate neighborhood she was known as a very pious woman, and she was pious."

Boehm's conversion and his evangelical preaching occurred in 1758. He was made a preacher in full standing in 1759. While his preaching was new to his Mennonite brethren, they did not seemingly oppose him. Along with the other Germans who had left Pennsylvania about the middle of the century, and moved to what was then called New Virginia, were many Mennonite families. Some of his own relatives were among this number. Owing to the sparseness of the popula-

tion, they had but little preaching and very seldom from men of their own denomination. Some of the converts of Whitefield found their way into this section, and began to preach a present salvation. Some of the Mennonites became seriously affected by this "New-light preaching," and they needed the advice and presence of those in whom they had confidence, namely, their own preachers. Boehm was called at this time, and was anxious to go, that he might find this truth more fully.

A single example will show the condition of things that prevailed. A daughter of a Mr. Keller, weighed down with a sense of her lost condition, became almost distracted. The father, a kind-hearted man was sure she was sick, but her answer was, "My heart is sick." The father could not help her; there was no one to advise or counsel. At this crisis Boehm arrived. After salutations had passed and refreshments had been taken, Boehm, in conversation with Keller, inquired how matters stood in religion. Keller replied, "Most of us are doing well, but some new doctrines have of late been preached by men hereabout, which has caused some disturbance among us."

"And what do these men preach?" "What they preach is rather more than I can tell you, but it is different from what we have ever heard. Our daughter, about two months since, was at their meeting, and has not been like herself since." "And for two months she has been at no preaching?" "No, we could not think of letting her go, and have wished she had never heard those people; and as we have written you, there are others of your people just like her, melancholy and dejected, and all we can get them to say is, 'We are lost,

we have no true religion,' and for this reason we have sent for you, believing that they would be advised by our own preachers and dismiss their gloomy thoughts."

"And where is that daughter of yours?"

"Why," answered the mother, "there you see she is, and has not spoken a word to any of us to-day."

Boehm now moved his chair to her side and sought to draw from herself the state and exercises of her mind. She listened to him for some time in silence, breathing at intervals a deep sigh. Soon the fountain of her tears was opened again, and she began to weep aloud, and said: "Is it possible that you, a stranger, know what I have felt and suffered for weeks, and you believe that I am a sinner, that I am lost?"

"Yes, I know this, my daughter, but I know Jesus came to seek and to save that which is lost, and he is come to find you and to save you to-night yet. Do you believe in Jesus?"

"Yes, I believe Jesus Christ lives; but have I not offended him? Will he not come and judge the world and me? Oh that Jesus would save me!"

"Come," said Boehm, "we will kneel down and pray." They knelt down. The agony of Miss Keller was great, she cried: "Lord save, or I perish!"

"Yes," said Boehm, "hold to that; he will save, and that speedily." And so it was; she was blessed and all her sorrow was gone—dissolved in joy.

Seeing this, her mother cried out: "Martin! Martin! what have you done? Why did you come? What will become of us now?"

"Yes," replied her husband, "what will become of us? We, too, are lost."

That night was a night of mourning and a night of

joy for that home; for the morning light found them all rejoicing in the love of God.

Mr. Boehm went to Virginia to help others, but was very much helped and encouraged himself by what he saw and heard. What he saw confirmed him more and more in the truthfulness of the experience through which he had just passed. Fear of offending his brethren was now gone, and he was more courageous than ever to speak the truth. "We became satisfied that men everywhere must repent, and that this repentance must be accompanied by a godly sorrow deeply felt; and that there can be no rest, no peace, no hope, and no faith without it." He had news to tell of what he had witnessed in Virginia; things which he had never witnessed before, and the recital of which carried conviction to many hearts. During the two years which followed, he preached with unusual power and success. God was with him by the influence of the Spirit, and many lost persons were brought to a knowledge of the truth. Sabbath preaching was not enough to satisfy the wants of those who had been awakened, so he began to preach on week-days and during the evenings. The time seemed to be ripening for an awakening among the people, and this man was being helped for it by improving the opportunities as they came to him to meet the wants of those who already were thirsting for a better life.

As a result of his trip to Virginia, some of the New-light preachers, to whom reference has already been made, came at intervals into Lancaster County, Pa. Sometimes they preached in English and sometimes in German; they were of great service in awaking the people, but their work did not, as in the case of

Otterbein and Boehm, result in any permanent organization. At this time it was more or less common to hold what were then called great meetings. These were simply gatherings of people who had similar beliefs and experiences, where preachers of different church communities would preach and exhort. They were held in barns, houses, in the woods, as was most convenient, and lasted for about two days. These Virginia preachers aided Mr. Boehm in holding these great meetings. Rev. Samuel Huber, thus describes one of these "Big Meetings."

"It was no uncommon thing for a brother farmer to give out an appointment for a big meeting to be held at his house, and it was expected as a matter of course, that the people attending it should have something to eat while there. For this reason provision for the people and provender for the horses were prepared in sufficient quantities to meet the wants of the expected assemblage. It was not considered a strange thing among United Brethren, for the brother at whose house the meeting was to be held, to slaughter a few hogs, sheep or calves and, on extra occasions, a beef, and to have a quantity of bread, cakes and pies baked, with bushels of potatoes and other vegetables, ready for use.

"In addition to these preparations, one indispensable item in the farmer's utensils needed for such an occasion was a large table, from ten to twenty feet in length, and from four to five feet in breadth. The top of it was made of good old tough oak or pine boards from one to two inches in thickness. These were placed upon a frame supported by feet made of oak or pine scantling from three to four inches square. The table

was then decorated with large pewter and earthen dishes, and bowls, which were placed in the centre as receptacles for eatables, and out of which the consumers were supplied.

"These big meetings were attended by crowds of people. Some came from a great distance. The hosts at whose houses the meetings were held were not *scared* when they saw carriages, wagons, and vehicles of all sizes, then in use, drawn by four-legged animals, and loaded with saints and sinners coming to the meetings. Some came to see, and to be seen; others to hear preaching. In many instances from one to two hundred persons were entertained and fed during the meeting, together with their horses. At the meeting at Daniel Whistler's, before referred to, upwards of *four hundred* persons took dinner at his house on the Sabbath.

"But while the brethren were thus holding meetings and entertaining people free of charge at their houses, it was often remarked by other persons in respect to a certain individual, that he would be eaten out of house and home in a short time. Now, I do not wish to say that a person who is distinguished for hospitality may not in some instances become bankrupt through miscalculated speculations or unforeseen circumstances. But so far as my personal knowledge extends, I have never known a person who became poor in worldly affairs *by giving of his substance to the cause of God.*

"There once resided in Lancaster County, Pa., a brother whose house was a general rendezvous for preachers and other persons. Father Newcomer said to him at one time that he thought the preachers were

becoming too hard on him by putting up at his house too often. To this the brother replied: 'If you want me to get rich in the world, just send me as many people as you can, I will entertain them free of charge and be glad to do it.' He carried out the measure of hospitality to its full extent by entertaining all who came to him, and they were not a few. He increased in worldly riches to a great extent, and fully realized the declaration of Scripture, 'He that giveth to the poor, lendeth to the Lord, and that which he hath given shall be returned to him again.'

"It was by such means as those referred to, that the United Brethren shed a salutary influence around them, and prevailed on the people to come to their meetings. They counted it full pay for their trouble and expense, when sinners were converted and believers were established in the faith. The same spirit of hospitality exists among many of them at this day." *

One of these great meetings was held on the farm of Israel Long, who lived about six miles northeast of Lancaster. It was held in a barn. The building is still standing. It was built of stone, about 180 feet long and of proportionate width. It contained, on the floor above the basement, six mows. There were three of the Long brothers who were converts from the Mennonites, under Boehm's preaching. They were prosperous farmers, who soon became interested in the new faith. At the meeting held at Isaac Long's, parties were present from Lancaster, York and Lebanon Counties, belonging to the Lutheran, German Reformed, Mennonite, and possibly

* Huber's Autobiography, pp. 214-216.

other Churches. One of the Virginia preachers before mentioned was present. Most of those who sympathized with the new movement were, no doubt, brought into the light through the labors of Otterbein and Boehm. On such an occasion an unusual interest would be manifested. When these people assembled on similar occasions the presence of the Holy Spirit was expected and sought, and He did not disappoint the wishes of the people. Otterbein and Boehm had never met before. Otterbein is now present, whether by invitation of Boehm or of his own choosing we do not know. His preaching before this had brought him within a short distance of Mr. Boehm's residence, but the sad memories of the cruel persecutions in Switzerland and the great difference existing bitterly still between the German Reformed and Mennonite Churches, may account for this lack of interest in each other. The barn, after being filled, would not contain the crowds of people. An overflow meeting was held outside, in an orchard, and addressed by a Virginia preacher. Notwithstanding the falling rain, the people listened with interest.

Boehm preached inside the barn. As he arises to speak, we see a man of moderate height, with long, flowing beard and dressed in the plain, simple, unostentatious manner of the Mennonite people. Near him sits Otterbein, a larger man in size, of fine appearance, and dressed more in keeping with the customs of the day. These men are about fifty years of age, in the prime of life, and both of them wonderfully in earnest in leading men to the truth. Mr. Otterbein listened as Boehm unfolded the truth of the gospel, as he uttered with exulting freedom and resistless force

truths that his own mind and soul, through deep pangs and struggles, had apprehended. As Boehm concluded his sermon, and before he could sit down, Mr. Otterbein, moved by an overpowering conviction of new-found fellowship in the truth, clasped Boehm in his arms, and exclaimed "We are brethren!" In view of the ecclesiastical relations of these men, as well as their previous training and beliefs, the effect was wonderful. Unable to repress their emotions, some of the congregation praised the Lord aloud, but the greater part were bathed in tears, and all hearts seemed melted into one. The scene would form a picture worthy of the pen of the most skillful artist.

Neither Martin Boehm nor any others of the workers at this time, so far as known to us, thought of cutting loose from their own church and proceeding to establish a new organization. Surrounded as they were on all sides, by a dead formality, they seem to have been about as prudent as earnest spiritual teachers could be under such circumstances. An aggressive, spiritual-minded man must be very annoying to a body of church members who are resting in the form and have lost the power of the Spirit. These Mennonite brethren, although having come out from another church themselves, could not have the charity necessary to tolerate within their pale a man who saw and taught the essential truths of Christianity in a manner different from that in which they saw and taught them; and the way to prevent any trouble, was to cut him off from their household, which they proceeded to do. If he was sent of God to call these men to a higher spiritual life, they were not ready to leave the flesh-pots of Egypt, so they turned away from his call, and cast him out of their vineyard.

A communication sent out by the Mennonite bishops, ministers and deacons of Lancaster county and adjacent parts, giving reasons for the expulsion of Boehm, has been preserved to us. There are in it the usual indications of a long struggle with considerable irritation. Mr. Boehm sought to satisfy his brethren, for he was not a troublesome man, and wanted peace and quiet. But they insisted that he must desist from the course which he had been pursuing, and this he could not do. The paper gives an ex parte statement of the case, and is better than could have been expected after so long a conflict.

After an introduction it proceeds as follows: "Now, however, it is a well-known fact that between us and Martin Boehm there is, in many points, a difference of views, and we have, at times, for several years already, labored to become more of one mind, and to understand each other better, that we might be found faithful laborers in the Church of Christ; which, however, has not been accomplished, and the matter has from time to time become worse. For the reason, however, that the brotherhood do not possess as good a knowledge of the cause and origin of this disagreement between us, which consists of many things both in words and deeds, as we do (although many are not entirely unacquainted with it), we have concluded to write them and thus explain the matter. In the first place, in that in which we believe that he (Boehm) erred in the doctrine of Christ, he had a great deal to do with forming a union and associating with men (professors) who allow themselves to walk on the broad way, preaching warfare and the swearing of oaths, both of which are in direct opposition to the truths of the gospel and the teachings of Christ."

It is also stated that "he maintained that Satan was a benefit to man," and declared "that faith cometh from unbelief, life from death, and light from darkness." It is also stated that he said that the Scriptures might be burned, and that the "Mennonite ministers laid too much stress upon the ordinances." It is also said that the Church could no longer retain Boehm and his followers that had been members of the Church as brethren, and that they should be excluded from the communion and counsels of the brotherhood.

The real reason for his expulsion was the part that he took in promoting revivals in different sections, and in his fellowshiping with those who belonged to other churches. Had the membership been anxious to retain in their number a man so pure, earnest and childlike as he was, a little difference of opinion as to church order, would not have produced a separation, especially on the part of a man who was as prudent and discreet as was Boehm. There was nothing of the fanatical or wild enthusiast in his nature. When requested to desist from his course, "he said he could not, but if it could be shown to him he had done wrong, he would recall." When he was expelled he sang—

"Oh! thou triumphant King,
How did'st thou long to bring
To man the hope of life and heaven:
Thyself to death, for even me,
Lord, thou hast given."

After his expulsion he continued to preach yet more and more, and when his son was able to take charge of the home farm, he gave himself more generally to traveling and preaching. Having no settled charge, his itinerant labors were even more

extensive than those of Otterbein. As the work grew and widened under the labors of each, there soon came a time when for the general good there should be more active coöperation, and henceforth their labors are united. At the first conference, held in 1789, in Otterbein's parsonage, Mr. Boehm, with others, was present. He had been formally expelled for the evangelical views which he held, and the methods which he practiced, hence he was now without ecclesiastical restraint. Before this time there had been on the part of Otterbein and Boehm, informal conferences with the lay preachers, at the great meetings. Otterbein and Boehm, because of their relations to these men and the societies, most of whom had reached their present positions through their labors, and because of their eminent fitness for the work, were universally accepted as the leaders of this movement. The following licenses will show the position held by them down to 1800:

"We, the undersigned, hereby witness that David Snyder, in West Bans Fori Township, Cumberland County, Pa., stands among us as a preacher of the gospel, by our consent.

"Given by us at Peter Kemp's, Frederick County, Md., September 24, 1801.

"W. Otterbein, V. D. M.
"Martin Boehm."

Newcomer's journal covers but a small portion of the time when Boehm was an active preacher, but again and again, reference is made to his wonderful power and success. May 1, 1796, "In the afternoon Brother Boehm gave an interesting discourse." May 4, "This morning we crossed the Schuylkill river; Brother Boehm,

Kram, and two more were in company." October 14, "This day a three days' meeting commenced at Brother Martin Boehm's." June 6, "I rode home with Brother Boehm; after family prayers, when we were just about to retire to bed, a son of Brother Boehm's, who lives about nine miles distant, arrived at the home of his parents. He had lately embraced religion, had found the pearl of great price, was yet in his first love, of course very happy, so much so that he expressed himself in ecstacy of his enjoying heaven and the smiles of his Savior and Redeemer here on earth; his mother, Sister Boehm, was so rejoiced at the happiness of her youngest son, that she could not help shouting and praising God for the blessing. The father also got happy, and so we had a blessed time of it until after midnight." 1799, May 22, "Thursday a great multitude of people had assembled; Brother Boehm spoke with uncommon power." May, Sunday, 25, "This morning Brother Boehm preached the first discourse with great power." May 26, "To-day Brother Boehm preached again before the sacrament on the sufferings and death of our Lord Jesus Christ, with extraordinary power; every heart present was touched and tendered." Sunday, 31st, "This forenoon Father Boehm preached in Haieser's meeting house." September 2, "Father Boehm preached with great power. Sunday, 9th, "Father Boehm followed me. The word made a great impression." 10th, "Father Boehm spoke to the people with uncommon power. The power of the Lord came down." 11th, "Father Boehm followed me. He had not spoken long, when, quite unexpectedly, several persons rose simultaneously on their feet, clasping and shaking their hands, and shouting and praising God

with ecstacy of joy." 19th, "Father Boehm spoke with great zeal and power from these words, 'Set thine house in order, for thou shalt die and not live.'" Sunday, 7th, "Another sermon was delivered by Father Boehm, and we had a blessed meeting." Sunday, 3d, "Father Boehm preached this forenoon with great power and effect." Sunday, 26th, "Father Boehm preached this morning with great power." And so the record goes on, page after page, showing how faithful an itinerant this man was, and how zealously he labored to build up the Master's kingdom.

In 1800 the conference met at Peter Kemp's. Says Newcomer in his journal, "The conference was opened with singing and prayer by Otterbein and Boehm. The former gave a powerful exhortation. Then were all the brethren present separately examined in regard to their progress in the divine life, and their success and industry in preaching. This forenoon Father Otterbein preached from Amos iv., 12. Boehm spoke after him; after transacting some other business the conference closed with prayer." The first General Conference was made up in part of the same members who composed this, and they said of the former body, that, "they there united themselves into a society which bears the name of the United Brethren in Christ, and elected William Otterbein and Martin Boehm, as superintendents and bishops." Henry Boehm, who was present at the time says of this conference: "They elected bishops for the first time; William Otterbein and Martin Boehm, my father were unanimously chosen." He was at this time seventy-five years of age. He was reëlected in 1805.

The following incidents have been preserved to us

concerning this faithful man: "At one time, a certain Mr. W., being anxious to hear what this false prophet would say, after many forebodings and fears upon the subject, at length took courage to go and hear him; such, however, was his apprehension of evil lest he should become *spell-bound* and bewitched by the preacher that, with great caution, he took his seat behind the door, thinking, no doubt, should he feel the moving of the spell upon him, he could make a rapid egress before he would be completely bound up. Whilst hearing the word preached, he thought the whole discourse was directed to him alone. He also afterwards blamed my father for telling the preacher all about him, although my father had not spoken to him upon the subject. But such were the effects of God's word upon his heart that he became deeply concerned for the salvation of his soul. His convictions increased during some months. In the fall he had neglected to haul in his firewood, and so was unprepared for winter. A heavy snow had fallen; while pondering over his situation it was suggested to his mind that as he had not made preparation for cold weather, even so he was also unprepared to meet death. His conviction became deeper. Feeling his wretched condition, he fell upon his knees and wrestled with God until he found peace to his soul, and afterwards his wife and five children also embraced religion. Five of the family have since passed over Jordan, and the remaining two are still on their way to Zion, giving thanks to God for having sent those *wonderful* preachers into their neighborhood. This is what was called bewitching the people in those days. Such was the ignorance and prejudice of the times.

"At a meeting held by Father Boehm, in the open field near York, Pa., a great many people attended. In those days men wore large boots and spurs. Among the attendants at the meeting was a certain Dr. Peter Senseny, who walked about the grounds having his legs ensconced within a large pair of riding boots and spurs. Father Boehm, in expiating on the wickedness of the times, exclaimed: 'Some persons are going to hell with boots and spurs on their legs!' These words entered the ears of Senseny with impressive force. Going to hell with boots and spurs! Going to hell with boots and spurs! continued to reverberate in his mind, producing serious reflections in regard to the course of his life; and finding himself on the broad road to hell, 'he was convicted of the error of his ways, sought the Lord, and obtained a change of heart.'" *

"At one time Mr. Boehm was to preach on the Conewago, Pa. Mr. Brand had offered him the use of his house. His neighbor, Mr. B. Carper, was highly offended that Brand should bring one of those so-called false prophets and deceivers among us; and the more so, as it was generally reported that they had such bewitching power over the people, that when they once get into a family, there was no knowing where matters would end, as in many cases they had caught whole families."

Carper concluded to make short work of such deceivers. "So, when Boehm came to preach at Brandt's house, I went there intending to kill him, and as I was a strong, stout man, not fearing half a dozen men at a time, I had made up my mind how to take the preacher.

* Huber, p. 14.

When he would come out of the door after preaching, I intended to pounce upon him, and with one blow knock him down, then jump upon him and kill him. So, while he was preaching, I stood outside of the house, waiting until he would be done and come out; at the same time I was listening to his discourse. It appeared to me that Brandt had told Boehm about myself, what sort of a man I was. The word preached went into my heart like arrows from a strong bow. In an instant a fearful trembling came over me. I took to my heels and ran home as fast as my legs could carry me. When I came to the house, my fears increased so much that I was at first afraid to enter it in the dark."

He had a dreadful night. Next morning he took his axe and went to the woods, and saw a "bearded man" coming towards him. He threw away his axe and ran. When he reached the fence and went to leap over, "another bearded man" met him. "He took hold of me and pulled me down from off the fence. The first man then jumped upon me. It appeared that when these men held me down, the earth opened and I went down into hell. My body lay in that fence corner nearly the whole day. I knew nothing of this world during that time. After I recovered I found myself a new creature in Christ Jesus. I rejoiced that I was brought out of the thralldom of the devil, and liberated from hell when I thought the devil had me. After this I had no desire to kill the false prophets, so-called, but found them to be God's true preachers, who preached his word faithfully."*

At an early day, perhaps about 1777, Methodist

* Huber, p. 47.

preachers began to call at the house of Martin Boehm. He, like Otterbein, Geeting, Newcomer and others, was on the most friendly terms with these Christian people. Their chief work was among the English-speaking people, hence they grew more rapidly than did the Brethren. The wife of Boehm and some of his children united with them, and the son Henry became a preacher among them and a traveling companion to Bishop Asbury. After a time a chapel was built on land owned by Jacob Boehm, which had been deeded to him by his father. Both societies, the United Brethren and the Methodists, for some time enjoyed the freest use of the house for church services. From the earliest times the Methodists had rigid rules concerning admission to their class meetings and love feasts. Two or three times admission was all that was allowed, unless they became members. The rules have been pretty strictly adhered to even in later years. In 1802 Martin Boehm's name was allowed to go on the class book as a nominal member, so he might have the privilege of attending their meetings. In 1809 terms of union were agreed upon, by means of which the members of one church could be admitted to sacraments, love feasts and class meetings of the other, upon a knowledge of the fact that they were in good standing in their own churches. Boehm's name is signed with Geeting's and Newcomer's to the letter sent to the Methodist conference in 1809.

Mr. Spayth's testimony on this matter seems very positive and direct: "Boehm told the writer of this article, that though his name was on the class book, he did not consider himself actually a member of the church, and gave as a reason, that his name was never placed

on the papers either by his design or request. Now be it known then, that a meeting house was built on Boehm's own land at an early day, to which he and the United Brethren had contributed freely, but it was managed by the Methodists, who but a short time before had begun to preach in Lancaster county. The Methodists and the United Brethren then were like the Christians of old, one heart and one mind in their religious devotions. But the day also came when the Methodist preacher laid exclusive claim to the meeting house, and father Boehm himself was threatened with being shut out of this meeting house, and was told that he could not be indulged to remain in a class meeting or love feast. Here was a difficulty to be overcome. To cure this he was advised to have his *name appear on the class book for form's sake.* This he meekly, but firmly refused to consent to; but was threatened as above, entreated and begged so long that he with great reluctance consented that his name might go on the class book, at least for form's sake. Yet it should be distinctly understood at the same time that he thereby had not actually become a Methodist; and the sequel proved the fact, for he would not conform to any other part of their church government as a minister or private member, nor was he ever known at home or abroad as a Methodist preacher to the day of his death.*

In conclusion, on this topic, we would remark that Brother Boehm's relation to the Brethren Church was unbroken from first to last. This our annual conference proceedings sufficiently show; thus in 1800, in connection with Otterbein, he was elected Bishop. He was prevented by sickness from attending the confer-

* *Religious Telescope,* Aug. 17, 1842.

ence of 1801; he attended the conference in Maryland in 1802. He was re-elected Bishop in 1805, and attended the conference in 1809, which was the last this devoted servant of the Lord enjoyed with his brethren in the Church on earth. From this time to the time of his death, great age, with its accompanying infirmities, alone prevented him from attending an annual conference.

Martin Boehm fell asleep in Jesus, March 23, 1812. His days of illness were few. For a person of his age he had enjoyed a remarkably good state of health. He was still active and able to ride some short distance till within a few days of his dissolution. But death was to come, and it did come, and found this servant of the Lord ready. The icy hand of death diminished the vital flame gradually and without much pain. No one thought him near dying at the first indisposition, but death had begun to loose the silver cord, and to show its effects, by symptoms of increasing debility and weakness. He asked to be raised upon the bed, said he wished to sing and pray once more before he left, which he did with a clear and distinct voice. This done, he desired to be laid back upon his pillow, and, behold, he was no more.

Henry Boehm, his son, was a traveling companion of Bishop Asbury. The latter was holding a conference at Leesburg, Virginia, and shortly before its close the Bishop said to Henry, "as soon as conference adjourns you must have the horses ready and we must go right to your father's." He was reminded of appointments not yet filled, but he would not hear to any delay. It was about one hundred miles to reach Martin Boehm's. The Bishop seemed to have a presentiment

of Boehm's death. They started; when they came within a mile of the old homestead, they heard for the first time of his death. The Bishop makes this record: "Friday, a cold disagreeable ride brought us across the country to Samuel Bookley's. Here I received the first intelligence of the death of my dear old friend, Martin Boehm." "Sabbath, April 5th, I preached, at the Boehm Chapel, the funeral sermon of Martin Boehm, and gave my audience some interesting particulars of his life." The text was, "Behold an Israelite indeed in whom there is no guile." The crowd was large and the occasion was one of mournful interest. The Bishop drew the character of his lifetime friend with great exactness. He said, "Martin Boehm was plain in dress and manners. When age had stamped its impress of reverence upon him, he filled the mind with the noble idea of a patriarch; at the head of a family, a father, a neighbor, a friend, a companion, the prominent feature of his character was goodness. You felt that he was good. His mind was strong and well stored with the learning necessary for one whose aim is to preach Christ with apostolic zeal and simplicity."

Says Henry Boehm: "After the Bishop had finished his impressive discourse, which was listened to with tears and sighs by a numerous auditory, he called on me to speak. I endeavored to do so, but when I stood in the pulpit where I had so often beheld my father, in the church that bore his name, with my venerable mother before me tottering over the grave, my relatives all around me; where I could look out of the window on the burying-ground and see the new-made grave of my father, my eyes filled with tears, and I was so overcome that I could only utter, 'Let silence

speak.' The people were deeply affected all over the house. There was weeping from many eyes. My father was greatly beloved in life, and deeply lamented in death."*

His remains rest in the cemetery near his meeting house, overlooking the old homestead.

He had attained the age of eighty-six years three months and eleven days. He had preached the gospel for *fifty four years.*

* Boehm's Reminiscences, p. 376.

GEORGE ADAM GEETING

Third Bishop of the United Brethren in Christ

ONE of the intimate personal friends of Otterbein, his fellow churchman and faithful co-laborer, and who was the first one called upon to bear the opposition of the new movement, by suffering the pains and penalties of church expulsion, was George Adam Geeting. He was born February 6, 1741, in Nassau, Prussia. He was brought up in the Reformed Church. He was scholarly, as was his associate Otterbein, but along with his native German he had some knowledge of Latin, and his literary attainments were fair. He labored as a miner. He came to this country when about eighteen years of age, and located in the neighborhood of Antietam, where he made his home for the remainder of his life.

After his arrival in this country and his settlement in his new home, he spent his summers in quarrying stone, digging wells, and such employments, and his winters in teaching school. This section of country had been visited by Reformed ministers from Frederick. Mr. Otterbein, in going to Frederick about 1760, preached at Antietam. Young Geeting was brought under the saving influence of the gospel, and soon proved himself a chosen servant of the Lord. When Otterbein moved to York his visits here were less frequent. As there were long intervals between the times for preaching, and the people needed spiritual instruction, the schoolmaster of the village, Mr. Geet-

ing, was frequently called on to read sermons for the edification of the congregation. His services were very valuable to the people. When Otterbein learned of the good effects resulting from Geeting's reading, and his faithful efforts to supply the wants of a pastor, he directed that on the following Sabbath, when he came to read again, some one of the brethren should take his book from his hand and leave him to the expression of his own thoughts.

At the time appointed, a Mr. Jacob Hess stepped forward and took the book from his hand. Mr. Geeting hesitated for a moment or two, and then began to talk, making a very interesting and impressive address. From this day forward preaching was the special work of his life. This was about 1772. He became a very influential and faithful co-laborer with Otterbein and Boehm in the work which they had already commenced. He was ordained in 1783, in the Antietam Church, by Mr. Otterbein and Rev. William Hendel. This was a somewhat irregular ordination, and it is not known that he had any other, but his ordination was afterward recognized as sufficient.

We have already said elsewhere, that these earnest-minded, pious, devoted people who were found here and there, in order that they might have the benefit of each other's counsel and association, although members of different churches, met at stated times and places for worship. Minutes of the meetings held by the United Ministers to arrange for the supervision of these people, were kept, and some of them have lately been found. At a meeting held May 29, 1774, it was agreed that "the ministers at Antietam were to meet every Sunday in two classes. George Adam Geeting and Samuel

Becker are appointed leaders. They are to meet alternately at the church, and at Conrad Schwabel's or where else the leaders may direct." At the ministers meeting, June 12, 1775, it was said of the Antietam class, "they are again at peace, after a slight disturbance and meet on Sundays." On October 15, 1775, it is said, "The friends at Antietam are at peace and hold their meetings according to our rules." June 2, 1776: "The friends at Antietam continue at peace and are prosperous." The records, as we have seen, go to show that Mr. Geeting must have been a judicious leader who knew how to care for his flock and to lead them into green pastures and beside the still waters.

From 1776 the preachers engaged in this revival work came together at least once a year, generally at some great meeting, and counseled over their work and encouraged one another. At one of these meetings it was agreed to hold a conference with all the preachers "in order to take into consideration in what manner they might be most useful." This first conference was held in 1789, in Baltimore, in Otterbein's parsonage. Among the names first mentioned here, is that of George A. Geeting, who is thus recognized as one of the faithful co-laborers in the good work. The next formal conference was held in 1791, and George A. Geeting is again mentioned.

His ministry appears to have been very effective. Like the others of his time, he seems to have been a persistent itinerant, going wherever the way seemed open to him. Bishop Newcomer, again and again makes mention of his travels, and his faithful, effective preaching. In his journal, April 26, 1796, he says: "This day, I came, in company with brother George

Geeting, at what is called Berner's Church, but we were not permitted to preach there, so brother Geeting spoke in the graveyard adjoining the Church, to a numerous congregation, with remarkable power." 29th: "We held a meeting at a place called Black Ridge Church; here were also refused to preach in the Church, and Brother Geeting spoke in the school house adjoining." May 1st: "This forenoon Brother Geeting spoke to the people with demonstration and power. I think not a few were convinced of their awful situation." "On the 14th, 15th and 16th, we held a three day's meeting at the Antietam, not far from Brother Geeting's." "Sept. 19th: Left home on a journey to Virginia. 20th: I reached Newtown; here I met Brother Geeting." Sunday, 24th: "This forenoon Brother Geeting preached with remarkable power, from these words, 'Whosoever will be my disciple, let him take up his cross and follow me.'" Sunday, Oct. 1st: "Brother Geeting preached with power and unction from above." Oct. 5th: "I again set off in company with Brother Geeting on a journey to Pennsylvania. Sunday, 8th: In the afternoon Brother Geeting preached with great blessing." 17th: "Had a meeting to-day about six miles from Lancaster; Brother Geeting spoke with great power." "June 10th, Sunday: Brother Geeting spoke with uncommon power and grace. June 11th: Brother Geeting preached here (Harrisburg) in the German Reformed Church. 12th: To-day we crossed the Susquehanna river; the corner-stone of a Union Church was to be laid, where Christian preachers of all denominations are to enjoy the privilege of preaching. Such a proceeding I had never witnessed, therefore I concluded to go. Brother Geeting was requested to deliver the

first discourse; he preached with uncommon power. 14th: This day we preached at Bobenmeyer's Church in Cumberland county; by all appearance the word spoken had but little impression; when I had concluded speaking, Brother Geeting once more arose and addressed the congregation in the most pathetic manner, entreating them with tears to be reconciled to God and flee the wrath to come. This, by the grace of God, had the desired effect; the hearts of the people were made tender; tears flowed abundantly and sinners inquired what to do to be saved."

Thus it goes on until the death of the good man is recorded. Perhaps no one traveled more extensively nor labored more efficiently than did this man. A fellow churchman of Mr. Otterbein, and most likely one of his own converts, after he had started this new movement, he would no doubt exert an influence on Otterbein as the latter did on him. There is no one in whom he confided more freely, nor no associations that afforded him more pleasure than those enjoyed with Mr. Geeting.

Spayth says of the relations of these two men: "Brother Geeting's home was Otterbein's retreat, his headquarters when out of Baltimore. Perhaps never loved two men better, nor for a longer period of time, than Otterbein and Geeting loved each other. Brother Geeting's was also the council house for the preachers far and near. He was much looked to for counsel, for advice, for instruction; and such was the love toward him and the confidence in him, that his word had much of the authority of law, and his counsel was as the counsel of the ancients; and this was given on his hand with such humility and tenderness of love, that the im-

pression could never be forgotten nor effaced. How faithfully he performed the work allotted to him in the ministry of the Brethren Church, was exemplified in the forty years of his illustrious life, spent joyfully in the Divine Master."

A meeting house was built near Mr. Geeting's place about 1780. This was most likely the first Church erected by the followers of Otterbein. The ground was never deeded to any organization, and the building, a humble log structure, was a result of the good will and combined labors of the community. In later years it was called the Geeting Meeting House. Mr. Geeting was for a time a kind of pastor over this little society, although his labors as we have seen in Newcomer's journal were like those of the other itinerants associated with him, and in that day it meant extensive traveling, continuous preaching and much trial and exposure.

The course of Mr. Geeting, like that of Mr. Otterbein, was not satisfactory to the leaders in the Reformed Church. His name appears among the ministers of the Synod up to the year 1804, though he was usually absent and excused. At a meeting of the Synod in Reading, April 29, 1804, "complaints were preferred against Mr. Geeting on account of disorderly conduct." The question was put, "Shall the matter in relation to Mr. Geeting be postponed another year and he be earnestly admonished to abstain from his disorderly conduct, or shall he, according to the proposition of Mr. Becker, be expelled from Synod without any delay." After a lengthy discussion, in which reasons were assigned in favor of and against the proposition submitted, it was resolved that he be expelled from the Synod.

This resolution was adopted by a vote of twenty against seventeen. He can at any time be restored on giving evidence of true reformation." (Minutes 1804.) Harbaugh in "Fathers of the Reformed Church," says: "Highly fanatical proceedings on his part seem to have led to his expulsion. He continued ministering in harmony with the Brethren till his death. He spent forty years in the ministry, though wildly fanatical and as such badly suited to be a leader of God's people. He seems to have been personally a good man."

Dr. Dubbs, in his "Historic Manual," refers to the same matter in these words: "At the same time he (Otterbein) labored as an evangelist especially in Maryland and was regarded as one of the leaders in the religious movement which he had helped to inaugurate. One at least of the original class leaders, John (George) Adam Geeting, was brought by him to the Coetus and then ordained to the ministry. * * * * He became an enthusiast of the most pronounced type, whose preaching was attended by extraordinary excitement. Under his auspices were chiefly held the 'great meetings' on the Antietams, which are not yet forgotten. In this respect he went much further than Mr. Otterbein, whose disposition was more quiet and reflective. Geeting became more and more irregular, and as he did not heed the admonitions of the Synod, was finally excluded by a vote of twenty to seventeen. * * * There was no reflection cast on the personal character of Mr. Geeting, but the type of religion which he represented was certainly foreign to that of the Reformed Church, and it is possible that he did not expect or desire a different action on the part of the Synod. He continued to labor in the manner which pleased him best, and his

memory is greatly cherished in the Church of the 'United Brethren in Christ.'"

That Mr. Geeting represented a type of religion "foreign to that of the Reformed Church" of that day is altogether probable. His type was that which sought the witness of the Spirit as an evidence for the pardon of sin; communion with God which it is the privilege of all believers to enjoy; that peace of soul which passeth all understanding; which will daily manifest itself in a godly life; which consecrates time, talent and all to the service of the Master; which counts Church connection and Church ordinances as worse than useless, as wicked, unless the heart first repents of its transgressions and seeks the Divine favor. This was not the type which prevailed at that day in the Reformed Church, its own ministers being the witnesses. Dr. Helpenstein gives the following as indicating the temper of the Church in this matter:

"In the year 1760, my father, minister in Germantown, departed this life. An invitation was sent to Rev. Anthony Hautz to visit that Church. He did so. They gave him a call. He accepted it, returned home, and shortly after gave them notice that he declined it. The reason he gave was that the Rev. Helpenstein had his difficulties in the congregation, and how could he be able to manage them. The difficulties were the prayer meetings, that were at that time introduced into the congregation. There was then a great revival in the Church. Numbers were awakened and met together in prayer meetings. To this there was great opposition, and much commotion was caused in the congregation."

Dr. Nevin, in his lectures on the Heidelberg Catechism, published in 1842, gives a picture of the early

condition of the Reformed Church. "To be confirmed and then to take the Sacrament occasionally, was counted by the multitude all that was necessary to make one a good Christian, if only a tolerable decency of outward life were maintained besides, without any regard at all to the religion of the heart. True, serious piety was, indeed, often treated with open and marked scorn. * * * The idea of the new birth was treated as a pietistic whimery. Experimental religion in all its forms was eschewed as a new-fangled invention of cunning imposters, brought in to turn the heads of the weak, and to lead captive silly women. Prayer meetings were held to be a spiritual abomination. Family worship was a species of saintly affectation, barely tolerable in the case of ministers (though many of them gloried in having no altar in their houses) but absolutely disgraceful to common Christians. To show an awakened concern on the subject of religion; a disposition to call on God in daily secret prayer, was to incur certain reproach. * * * The picture, it must be acknowledged, is dark, but not more so than the truth of history would seem to require."

It is not to be wondered at that a man who had experienced the new birth in his own spiritual consciousness, the conviction that God was reconciled to him, should seek a more congenial spiritual atmosphere in which to nourish and develop his Christian graces.

Mr. Spayth, in speaking of this period of his life, says: "Having been brought up in the German Reformed Church, that Church was dear in his affections, nor was this without a return from many members in that Church to whom his preaching had been made the power of God unto salvation. He likewise

enjoyed the friendship and esteem of some of her preachers; but from that Church came also some of his severest trials, by way of opposition to the work of grace and the conversion of the people; and as opposition or persecution which comes from those with whom we have been associated, or united, in natural, social, or religious relations, cuts with a keener edge and wounds deeper than when directed against us from any other source, Mr. Geeting, when speaking of it, while the big tears dropped from his eyes, would say: "For the hurt of the daughter of my people, am I hurt. Oh, what a Savior we have, and yet the health of my people is not recovered." He was about sixty-three years of age when expelled from the Church.

The conference minutes of 1803 are signed by Otterbein, Boehm and Geeting, and they were most probably written by the latter, as they breathe his kind and saintly spirit. Says the record: "The conference was opened by reading 1 Tim., ii., singing and prayer, that our Lord and Savior may bless our assembling together and that it may be to the honor of His name and our edification. Oh, Lord, hear us, for Christ's sake. Amen." The work had so far progressed that it was not deemed best for the conference in Pennsylvania to arrange work for the preachers in Maryland and Virginia, hence they were allowed to arrange for themselves. At the conference in 1804 but few persons were present, owing to an epidemic which prevailed. "In the May following, a sacramental meeting commenced at the Antietam (G. A. Geeting's house), at which Father Otterbein was present and preached on Saturday. On the Sabbath following, Otterbein preached again, with his usual energy, perspicuity,

unction and power. Under preaching and at the communion table tears of sorrow and of joy flowed abundantly, and the wells of salvation furnished a rich supply." At the conference of 1805, which met near Middletown, Md., it was "resolved that George A. Geeting shall be present at the appointed great meetings in Maryland and on this side of the Susquehanna in Pennsylvania." Newcomer agreed to travel through Maryland and a certain part of Pennsylvania, and C. Crum through Virginia, and each was to receive less than *eight dollars* for his labors, per annum. It was further "resolved that the preachers who preach only when they like shall receive no compensation for their services, and it shall be their duty to pay over to the conference the money they may receive, for the benefit of the traveling preachers." Thus more and more the itinerant plan is being developed. Circuits are made for the advancement of the work, and the preacher, instead of preaching at intervals at points about his own house, when it may be convenient, must adapt himself to the field marked out for him. There is more supervision of the work than heretofore. Newcomer, Geeting and others traveled much from place to place, assisting the preachers on sacramental and other occasions, and doing much miscellaneous and itinerant work.

Rev. Samuel Huber relates this example of his tenderness and kindness of heart: A Mr. Dehoff had a son about seventeen years of age, who was sick, and not knowing his disease, sent him to Dr. Sinseny, of York, Pa., for treatment. The doctor told him that he was consumpted and that he could not cure him, and advised him to pray to God and prepare for the next world. The boy reported to his father, and betook himself to

prayer. The idea that prayer would be of any service to him offended the father, and he required his son to desist, and if he heeded not to do so, he should leave his home and seek a home elsewhere. "The son, rather than give up seeking the Lord, left his father's house to seek a home among strangers; at the same time he knew not where to go; but having heard something about old Father Geeting, that he was a good religious man who lived about eighty miles from his father's residence, he directed his course that way. When he came to Geeting he gave him an account of his situation, and Geeting being one of that kind of Christians who never send the distressed empty away, requested him to tarry at his house, procured employment for him, and advised him to continue in prayer to God. To this advice the boy earnestly adhered until he found the pearl of great price. After this he continued to serve his Divine Master, was healed of his malady, became a preacher of the gospel and lived to the age of seventy years, and died triumphant in the faith."

We find Mr. Geeting's name on the roll of members who belong to the conference, up to the year 1812. During a portion of these years he was the efficient secretary. The address to the M. E. conference which was authorized to be sent in 1809 was signed by Geeting in connection with Otterbein and Boehm. Another letter was sent signed by Geeting, and possibly prepared by him. He was the presiding officer of the conference in 1812, which was held near his own home. He took an active interest in it, and it proved to be the last one which he attended. Soon after its close, in company with his wife he went to Baltimore to visit his old friend and colaborer, William Otterbein, who, by the increasing

infirmities of old age, was not able to leave the city. Not feeling very well during his stay, he shortened his visit. He put up the second night, when some thirty miles from Baltimore, at a house kept by Mr. Snyder, a place where he had frequently stopped before. "Early in the morning he enjoyed a little rest, conversed with his companion and Mr. Snyder about the Christian life, and the prospects of a glorious immortality. He became silent, and then said, 'I feel as though my end had come; hark! hark! Who spoke? Whose voice is this I hear? Light! light! what golden light! Now all is dark, is dark again! Please help me out of this bed.' They did so. Now let us sing:

"'Come thou long expected moment,
Come thou Spirit-power on light;
'Tis thy call my Lord and Master.
How shall I express my joy,
When thy grace and power of love
Bid me rise to climes above?'

"He now sank on his knees, leaning against the bed and prayed fervently, giving thanks to God for His abundant mercy toward him, His unprofitable servant. A prayer then was offered up at the very gate of heaven, and in it much joy; there was no doubt, no fear, no desire for a longer stay on earth; but God the Father was confidently asked, for the sake of Christ Jesus, our Savior, to look upon him, to hear and accept his petition, to receive His poor servant and take him to Himself, for the sake of the great love wherewith He had loved him and delivered him from all evil.

"He was helped into bed again, and in about fifteen minutes, while his hands were calmly folded, his ransomed spirit fled."

His age was seventy-one years, four months and twenty-two days, and he had spent forty years in the ministry.

Henry Smith, a venerable Methodist minister, said of him, "I was acquainted with Rev. G. A. Geeting, and my dear father loved him above all men, for it was under his preaching at one of the great meetings in Antietam that he gave his heart to God. * * * He was a gifted, eloquent and powerful speaker. His voice was pure and sweet, and his preaching found way to the heart as well as the ear.

"He was possessed of superior gifts, his sympathies were ready and abundant, his understanding of occasions and faculty of adaptation were much beyond the usual. He had a voice combining sweetness and power. His method and continued attention to books, made him capable of great and unceasing usefulness In his preaching he was earnest, yet deliberate. His addresses to the conscience and the feelings were always impressive, and sometimes strikingly moving.

"As he was in the first place, and in the strictest sense, a product of the revival movement, there was combined in him its strictest moral and logical characteristics. Otterbein and Boehm, though authors in the movement, were themselves formed by earlier and different influences. The distinctive character of Mr. Geeting was apparent in all his course from first to last."

Father Spayth, who was in close relationship with those who knew these men best, gives the following touching tribute to the three men who are first known in our history, Otterbein, Boehm and Geeting. "Otterbein was argumentative, eloquent, and often terrible

in the denunciation of sin. In the elucidation of the Scriptures clear and thorough, few being his equal in these respects. Boehm was the plain, open, frank expounder of God's word; of ready utterance, having a clear and strong voice, and, being full of life and animation, he often carried his congregation before him, as if they had been borne along by a resistless current. But Geeting was like an early spring sun, rising on a frost-silvered forest, which gradually affords more light and heat, until you begin to hear the crackling of the ice-covered branches, the dripping of the melted snow, as it were a shower of rain, and until a smiling joyous day appears; so did Geeting enlighten and melt the hearts of his congregation by the word of truth, and so did the shouts of praise for redeeming grace follow floods of penitential tears. He was the St. John of this clover leaf, if the reader will allow the comparison; always

> "'Affectionate in look
> And tender in address, as well becomes
> A messenger of grace to guilty men';

of good habits and having a well cultivated mind; in conversation cheerful, pleasing and interesting, and in every way a desirable companion. His winning manners and shining talents secured for him unusual respect and esteem, good congregations, and, what was much more important, access to the hearts and consciences of those who came to hear him. He would follow the sinner in his devious paths, showing the severity of God's law in a manner which made stout hearts to quail and tremble, and then, with feeling and language peculiar to himself, present the stricken hearted a loving Savior, and in tones so beseechingly

sweet that the effect was usually a congregation in penitential tears. Here was the secret of power which he possessed over an audience. All who ever heard him, saw it, felt it; he alone seemed to be unconscious of it. But love and a childish good nature, like the rays of an evening sun, resting quietly on his round face, was all that could be seen of the highly-gifted mind in the midst of sinners crying for mercy or saints shouting for joy. Many were awakened under the preaching of Bro. Geeting in Pennsylvania, Maryland and Virginia."

Mr. Geeting was a man of good physical constitution, and capable of great endurance. He became possessed of a good farm, and everything about him was indicative of good condition. The good horses that he kept are spoken of to this day. He was scrupuously neat in dress, though he never wore the customary clerical suit.

Note.—We find no record of the election of Mr. Geeting to the office of bishop, but as he did the work associated with the office he was practically a bishop and we have so classified him.

CHRISTIAN NEWCOMER

Fourth Bishop of the United Brethren in Christ

WE have already spoken of the work wrought by Otterbein and Boehm. While Otterbein was a settled pastor, he also labored very much as an evangelist. In connection with Boehm he held meetings in country places, often continuing from Saturday to Monday, at which meetings hundreds of souls were converted. People came from far and near to hear them. Often societies were organized, and these needed some pastoral supervision. "Hence, when converts were found who were deeply pious and had gifts and felt moved upon to exhort or preach, they were encouraged to go forward; and after they had been well tried and approved, a license to preach, signed by Mr. Otterbein and Mr. Boehm, was granted them. By this means the infant societies were strengthened, the numerous calls for evangelical preaching answered, and the word of the Lord published abroad."

Among the most successful of these lay preachers was Christian Newcomer. He was born in Lancaster County, Penn., on the 21st day of January, A. D. 1749. His father, whose name was Wolfgang Newcomer, as well as his grandfather, came from Switzerland to America, landing at Philadelphia. His father was a carpenter by trade. He first married a Miss Baer, who only lived about one year after marriage. After remaining a widower for two years, he married Elizabeth Weller, and the fruits of this marriage were

eight children, three sons and five daughters. Christian was the second of these three sons.

His parents were both members of the Mennonite Church, in which were still to be found examples of the ancient piety which was so manifest under the labors of Menno Simonis. "I do recollect," says Mr. Newcomer in his journal, "perfectly well that I have seen them both on their knees, many a time before the bed, offering up their prayers or evening sacrifice to God, although in silence. At a certain time I was present when my parents had a conversation respecting my grandmother. They said she was very melancholy and sad, in great doubts about the salvation of her soul, and in distress of being lost, adding that she ought not to do so, but cast herself on the mercy of the Lord her God."

This made a very deep impression on his young heart. "Ah, I said to myself, if such persons as my pious grandmother (for I considered her a pious character) do lament and are in distress on account of their salvation, what will become of me? How shall I appear before the great judge of all the universe to give account of all that I have done?" So concerned was the boy at this early day about spiritual things.

At a later period he wrote of his own mental struggles: "Oh, how many thoughts and dreams of judgment disturbed my mind. I could see no way how I could be saved. Frequently did I endeavor to pray, in my ignorance of the plan of salvation; willingly would I believe and persuade myself that I was one of the happy number which are saved. I soon made the discovery, however, that I still continued in the captivity of sin and Satan; the terror of a sin-avenging God, the

fear of hell, and my own turbulent passions continued to sway their power without any perceivable abatement. I remember once being in a field at work, when the grace of God wrought such powerful convictions in my heart, that I went down on my knees in a hollow place in the field, crying to the Lord and saying, O, thou blessed Savior, I will cheerfully believe in thee, for thou art my Redeemer, and I am the purchase of thy most precious blood. Alas I did not know that I dared or was permitted to come to Jesus Christ in my miserable and sinful state.

"One circumstance which I have never forgotten, nor ever shall I forget, I am constrained here to relate. One day I was harrowing some ploughed land in a field, quite alone, and riding one of the horses. I pulled, in passing a peach tree, a couple of peaches, and ate one of them, the stone of which slipped suddenly down my throat into the windpipe, so that I was unable to draw my breath. Oh, the terror and the anguish of soul that struck me; death and eternity staring me in the face, and my God not reconciled, no comfort, no consolation in the soul. It is utterly impossible to describe the anguish which siezed me at this instant—suddenly to be removed into another existence, to appear before the awful tribunal of the great Jehovah, and unprepared. Kind reader, imagine if you can my situation; everything around me began to grow dim, my sight failed, a sudden tremor ran through every nerve, I struggled to catch breath but in vain; like a dart an idea shot across my mind (yea, I believe the Good Being, God sent it), that I should instantly run my back against an apple tree which stood about twenty-five or thirty yards from me, in order to remove the stone and there

by save my life. No sooner thought than done. Down I came from my horse in an instant, and ran with all my remaining strength toward the tree, though barely able to discern it. At last I reached the spot, bounced my shoulders against the trunk, and out came the peach-stone. How did I rejoice? Pierced by gratitude, I sank down on my knees, giving thanks to Almighty God for the preservation of my life.

"Often did I dream concerning the day of judgment; especially did I dream once of standing on an extensive open and level piece of ground; on all sides and in every direction, as far as the eye could pierce, there appeared a multitude of people. On a sudden, the thunder began to roar in a most wonderful manner, and I thought the day of judgment at hand. In a moment I saw the Lord Jesus come down from heaven in his glory; methought he drew me forcibly to him; with this I awoke, and instantly leaped out of bed. A ray of hope darted through my mind. Perhaps, said I to myself, there is still mercy for poor unworthy me.

"Some time thereafter a very heavy tempest arose one evening in the western horizon. Presently the whole canopy of heaven was a black darkness; tremendous thunder following, clap after clap, and the forked lightning illuminating the objects around me, making darkness visible; this, said I to myself, is perhaps the day of judgment, of which I have lately dreamed. Oh, what anguish, fear, and terror took possession of my heart, I walked from room to room, tried to read and pray, but all to no purpose. Fear of hell had seized on me; the cords of death had wound about me. I felt as if wholly forsaken, nor did I know which way to turn. All my prayers committed to

memory would not avail. Oh! eternity, eternity, I exclaimed, which way shall I fly? The passage door of the house stood open wide, I saw the rain pouring down, the lightning blaze, and heard the thunders roar. I ran, or rather reeled out of the house into the yard a few paces, to the garden fence, and sank upon my knees, determined to give myself wholly and without reserve to Jesus, the Savior and Redeemer of all mankind; submitting to His will and His alone, having in this manner humbled myself before my Lord and Master, unable to utter a word, a vivid flash of lightning darted across my eyes; at the same instant a clap of thunder—oh, what a clap; as it ceased, the whole anguish of my soul was removed. I did not know what had happened unto me. My heart felt glad, my soul was happy, my mouth was filled with praises and thanksgiving to God for what he had done for me, a poor unworthy creature. I thought if ever a being in the world had cause to praise the Lord, I was that creature. For several nights tears of gratitude and joy moistened my pillow, and I had many happy hours. For some time I continued in this state of mind. My soul was happy when I arose in the morning. All nature had in my eyes put on a different appearance. All things had become new, and I was enabled to rejoice all the day long."

This wonderful change occurred in 1767, when he was about *eighteen* years of age. Having no spiritual advisers to guide him, he lost for a time this heavenly peace, and became careless and indifferent.

"In this situation I had a conversation with an elder or preacher in the Mennonite Society, consulting him and asking his advice. He counseled me to be

baptized, to join the Society, and take the sacrament. I took his friendly advice, and did as he had counseled me to do; but all this did not restore me to the joyful sensation or inward comfort which I had lost."

He lived in this uncertain condition for several years. He avoided the company of the loose and vicious, and led a moral life. His father is becoming old and is making a disposition of his property. Finally he dies and the widow and her daughter make their home with the son Christian. On the 31st of March he was married to Miss Elizabeth Baer.

The following winter he was taken ill, and the remembrance of his lost joy came back to him. The conviction of sin was powerful, and his agony was very great. He had spent two days and three nights in this misery, and, while reading in the book of Revelation, a new joy came to him. "In a moment, the peace of God and pardon of my sins was manifested to my soul, and the spirit of God bore witness with my spirit, that God for Jesus' sake, had taken away the burthen of my sins, and shed abroad his love in my poor unworthy heart. Oh, Thou glorious Being! How did my soul feel at the time? Only those who have felt and experienced the same grace will be able to understand and comprehend what I say. My joy, or rather ecstacy, was so great that I was, in some measure, as one beside himself. Not to disturb those who were in the house, locked in sleep, I ran out into the yard to give utterance to my feelings. Then I gave glory and hallelujahs to my Redeemer with a loud voice. My whole heart was filled with gratitude to God and the Lamb. Unto Him be all the praise and glory forever.

"Several weeks—I am almost ready to say perhaps

the most happy weeks of my life—passed away in this happy manner, my peace flowing like a river, and the love of God dwelling in my heart. I now felt a desire, yea, a something within, urging me to communicate this happiness to my fellow creatures. I thought and believed it to be my duty to inform every individual of the loving kindness of God, and especially what he had done for my soul; but fear that I would be considered insane, or a fool, *prevented my performing this duty.* Ultimately I determined to go to one of our preachers, who stood high in my estimation, and hold a conversation with him on the subject. I related to him with all the fervor of a new convert, what the work of grace had accomplished in my soul. My heart was full of the love of God, and my expressions were, perhaps, rather fervent; therefore, he could not understand me. He thought me hasty; said I had formed too stout an opinion in this matter, and might very easily be in error, in believing such professed experience.

"All the way I had to fight a severe combat with the enemy, being afraid I might have expressed the work of grace in my heart with too much ardor and assurance."

Speaking of this minister, in whom he had confidence, he says: "We frequently differed in opinion during the conversation we had on the subject. On my side I maintained the assertion that a person could and surely would be conscious of the fact, when God for Christ's sake had shown mercy to him, a poor sinner, in granting unto him a free pardon for all his guilt. This my friend would by no means admit."

This minister finally took sick, and Mr. Newcomer concluded to visit him. He hoped to elicit something

concerning his experience, but felt a hesitation in suggesting the matter to a clergyman. Finally they were left alone, thereupon the minister said to him, "Christian, do you not recollect the conversation and dispute we had together when you were here the last time, particularly in regard to the seed of the woman and the serpent?" Mr. Newcomer having responded to this, the minister said: "Since that time the conviction has darted through my mind like a flash of lightning, that the seed of the woman can and must destroy the head of the serpent within me, in my heart. Yes, I do believe that by the power of our Savior, Jesus Christ, sin can and must be destroyed in my heart if I shall be saved."

Thus not only did the Holy Spirit, apparently without human help, lead Mr. Newcomer into a clearer and more satisfactory experience of God's grace, but through him brought others into a more comforting assurance of their acceptance with him.

The spirit of God seemed to be calling him to speak of his experience to others. Yet, timid man as he was, he shrank from the work. He himself judged, and most likely correctly, that the dark hours of his experience were caused by his refusal to heed the call which was ringing in his ears, to proclaim the glad tidings to the perishing multitudes about him.

He writes further in his journal: "Henceforth, whenever I was at meeting, I frequently felt an urging within me to speak to the congregation and relate to them my experience; but considering myself unfit for the task, I always declined and kept at a distance. I was esteemed by my neighbors, and most of them wished me well. Often did I pity them unto tears,

and felt constrained to tell them what to do to be saved. I do sincerely believe if I had been obedient to the call of God, I should have avoided the misery into which I was once more plunged; but the office of a preacher appeared to me of such importance, and not without cause, I attached thereunto such an awful consequence, at the same time I knew my own impotence and ignorance that I could not be persuaded to preach, although often solicited by my neighbors to do so, until ultimately, like Jonah, I sought safety in flight by selling my plantation and removing from my neighbors into the State of Maryland."

He removed to Frederick County, Md. This occurred in the Spring of 1775, while the Revolutionary war was in progress. He says: "My neighbors in the new abode were generally a good meaning, friendly sort of people, without experimental religion, and very few, if any, could be found with whom I could converse on the subject. Here, also, did I act again in the same manner as I had done at my former home in Pennsylvania; refused to take up the cross, and disobeyed the call to preach the gospel of salvation to lost sinners. For this reason my misery and distress returned again."

Mr. Newcomer takes ill with a fever. He expected to die; his body was sick but his mind clear and active. In this condition he says: "I was convinced that had I been obedient to the call formerly mentioned I should not have had to endure this severe spell of sickness. I therefore made a new promise to my God, that I would be more obedient, if again restored to health. No sooner had I formed this resolution and made this promise, than my health was gradually restored and I got perfectly well."

He was not satisfied; he wanted the joy which he had before possessed. He gives a night to prayer. In this wrestling with God the coveted light comes to him. "Henceforward my peace followed like a river. My whole soul was swallowed up in the love of God. I was ready and willing to suffer for Jesus' sake all things which He in His wisdom and goodness should desire me to do or suffer. * * * Since the peace of God was restored unto my soul, *the former call to preach the gospel*, or rather not to preach, only to tell to those around me what the Lord had done for me, returned with redoubled power; it seemed to me to burn like fire in my bones, that it was my duty, and that the Lord required at my hands to exhort the people to seek the Lord their God or be lost forever. But as before my embarrassment also returned. I knew myself so ignorant, so unworthy, so unfit for the task, as to be totally at a loss what to do or how to act."

The first opportunity to bear public testimony to his wonderful experience occurred when on a visit to his old friends in Lancaster County, Pa., and before his Mennonite congregation, of which he was still a member. He went with them on the Sabbath day to the meeting house, with the firm resolve to be silent and say nothing. He says: "Sitting for some time, listening with attention to the discourse and exhortations of several of their preachers, I could perceive distinctly that they still continued in the same ignorance and inexperience of religion as they were when I left them.

"It now ran like fire through my bones. I felt inwardly constrained to take up the cross, and whereas

brethren (Mennonites) gave the privilege or liberty to speak, I dared not remain silent any longer. I arose with a sorrowful heart, and spoke with tears in my eyes to my old friends and acquaintances; I related to them, with all the ability in my possession, how I had oftentimes felt at meeting when living yet among them, candidly stated my experience of the work of grace in my soul before I left them, as also what the Lord in his infinite mercy had done for me since my removal to Maryland. I also sincerely confessed to them what the Lord had required of me before my removal, to warn them of their danger, and that until this day I had been disobedient to my blessed Master."

Such a statement from such a man, under circumstances so peculiar, would have a wonderful effect both on hearer and speaker. As to the latter we have the speaker's own testimony: "I was so affected as to be hardly able to speak intelligibly, but I stammered as well as I could, and endeavored to recommend to them the grace of God in Christ Jesus. Every person present was sensibly touched, all shed tears as well as myself. I have no doubt many were convinced that a form of religion, a religion whose habitation is only the head and is not felt in the heart, is insufficient to salvation. After discharging this duty, I felt glad that I had been obedient, and an inward satisfaction rested on my mind. Henceforth I was frequently requested to exhort and speak in public to my fellow-beings, which caused many a hard combat to be obedient. It continued to be a severe cross to me, but I always feared that I should lose the peace of mind I now enjoyed by disobedience."

Shall we not pause a moment to reflect how, amid

varying scenes of light and darkness, God has wonderfully led this man? In his own remarkable experience he has had a clear and vivid perception of those truths of the gospel which it shall be his blessed mission to proclaim to an unregenerate world. There is no chance for him to retreat if he were disposed to do so, for already he has imperiled his soul by a refusal to obey. True he is very weak, and in his own judgment very inefficient. He has none of the culture of the schools to fit him for his work. He had the management of a farm and the care of a family. Twenty-eight years of his life have gone by, but the Master says to him, "Go," and with the pressure of the Master's hand urging him forward, with the clear and invigorating words of the Holy Writ, "Lo, I am with you always," ringing in his ears, he starts out upon a career of care and toil and anxiety, but one that shall be full of blessed results.

He tells us himself how he became acquainted with Otterbein and his evangelistic work. His home was about nine miles from Lancaster, and about thirteen from the home of Martin Boehm. He does not seem to have met Boehm at this time. Although there was a congregation of those who were associated with Boehm, the prejudices existing had probably kept these good men of kindred spirit from becoming acquainted with each other. Thus God raised up each in His own good way for the work awaiting him.

"Already for a considerable time I had become acquainted with William Otterbein and George Adam Geeting, two preachers of the German Reformed Church, and had frequently heard them preach in the neighborhood of my place of residence. These individuals, endowed by God, preached powerfully, and not

like the Scribes. Their discourses made uncommon impressions on the hearts of the hearers. They insisted on the necessity of genuine repentance and conversion, on the knowledge of a pardon of sin, and in consequence thereof a change of heart and restoration of spirit. They soon collected many adherents to and followers of the doctrines which they preached, from the multitudes that congregated to hear them. Those persons who held to and embraced these doctrines, were by them formed into societies, and were called 'Otterbein's people,' and the worldly-minded gave them the nickname, *Dutch Methodists*, which in those days was considered rather slanderous.

"Whereas, these men preached the same doctrine which I had experienced, and which, according to my views and discernment, so perfectly agreed with the doctrine of Jesus Christ and His apostles; therefore I associated with them and joined their society; and blessed be God, although I withdrew myself from the Mennonite society, on account of the want of the life and power of religion among them, I never felt in any way accused for so doing; on the contrary, I have received many a blessing from God when associated with my own brethren."

The work was spreading rapidly among the Germans, especially in Maryland and Pennsylvania. The harvest was plenteous, and as usual the laborers were few. Mr. Newcomer now found opportunities for preaching opening up on every hand. His heart went into his work, and although attended with many sacrifices, he enjoyed it. He says of himself: "About this time it was frequently required of me by my brethren to attend meetings that were appointed by

the people without my knowledge. On such occasions I had to leave home and travel a hundred or more miles to attend a two or three days' meeting, which occasioned considerable loss of time and neglect of my occupation. This also required a good deal of self-denial and many a sore conflict. But I had to submit and be obedient to God and the brethren, because the fear still continued to assail me that by my disobedience I might again lose the peace of my soul. In addition thereto I felt such a burning desire in my heart for the salvation of poor sinners that I gave all thoughts of self-interest as chaff to the wind by simply saying to myself, The salvation of one precious soul is worth more than the possession of the whole world."

In this early day these preachers were looked upon with strange interest. They were men who had no very formal induction into the sacred office. They were uncultured and illiterate; they came from the laboring classes in the community. They were intense, earnest, and perhaps a little peculiar in their manner and bearing. These persons, without any pay, and with the sole desire to save their fellow-men, went here and there, as they could find an audience, and momentous results followed their work.

Samuel Huber, a man more or less intimately associated with Newcomer, in his autobiography, tells us that his home, in Franklin county, was at first the only preaching place for the United Brethren between Harrisburg, Pa., and Hagerstown, Md.* "At the time alluded to they had frequently to travel from forty to sixty miles to reach an appointment, and that without

* Huber's Autobiography, p. 13.

even having accommodations for man or horse excepting at taverns. It was not because there were not sufficient provisions in the country to entertain travelers that they had no stopping places. The reason that people refused to give these persons entertainment was that they were looked upon as false prophets, deceivers and bewitchers of the people. Such, indeed, was the ignorance, superstition and blunders of the people upon the subject of true religion, that they were afraid to entertain a preacher of this sort, fearing that if once in the house he would bewitch the whole family; and in many instances they refused to shake hands with them for fear of becoming spell-bound."

Years ago the following incident, as illustrating the prevailing notions of the times, was told the author by Michael Bash, of Roanoke, Ind.: In an early day his mother's people lived not very far from the home of Newcomer. A younger sister, possibly fourteen or sixteen years of age, had labored for a short time as a domestic in the home of Mr. Newcomer. Some time after she had returned to her own home, Mr. Newcomer was to hold a meeting in that neighborhood. The parents of the young girl did not want her to attend for fear she would come under their evil influence. After persistent urging on her part, it was agreed to permit her to attend, provided the elder sister, afterward Mrs. Bash, should accompany her, in order to protect her. They went to the house where the meeting was to be held. Every few minutes the elder sister was noticed to move a little on the bench where she sat towards the right, then again toward the left, and sometimes partially rise up. The belief prevailed that some kind of magic power could go out

from the preacher's mouth that would fasten people to their seats, and this poor girl was determined to resist such influence, and so kept moving her body to break, if possible the magic spell. In a little time the younger sister was so wrought upon by the preaching that she fell over. Immediately the older one jumped to her feet, bounded out of the door and ran towards home as fast as her limbs would carry her, and crying at the top of her voice: "Mamma, they've got her; mamma, they've got her." Such influence did these simple-hearted men of God exert on the people about them.

Huber tells us of having come into "Tuckaho Valley, and tarried to preach at Brother Battenburg's. These strange preachers were looked upon as phenomena. Some people looked at us with terrified glances, afraid to come into the house, but stood gaping at the windows. After eyeing us for some time, it was discovered from our appearance that we looked just like other men; we invited them into the house; after some hesitation they began to enter. The word preached took effect. * * * The preaching was then done by *local* preachers. They preached gratuitously and paid their own expenses. For about two years' time the Lord wrought such work among the people that preaching places were opened in such numbers in these parts that we could not fill them. Circuit preachers were then sent out to serve the people with preaching."

After having traveled from Franklin county, Pa., to attend a General Conference near Zanesville, Ohio, Father Huber writes: "I arrived at home safely after a journey of five weeks, somewhat out of pocket in

money, having received for traveling expenses and services three dollars. * * * Although the first United Brethren preachers, with few exceptions, preached without pay, it must be understood that in most cases they were farmers and could afford to do so. I received during my ministry of over forty years' continuance less than twenty dollars for traveling expenses and preaching. All this does not, however, prove that men who pursue no other calling than that of the ministry, should labor at it without a competent remuneration."

These old fathers were quaint, original men, had their own notions, and had the courage of their convictions. Says the same writer above referred to: "We had frequently to preach in log cabins at night, with no other light than that made with pine knots blazing in the fireplaces, and with a table for a reading desk, and sometimes without even this. We had no opportunity to read manuscript sermons to the people, even if we desired to do so. Such a thing as memorizing and preaching other men's sermons was not thought of in these times, except by shallow-brains and blockheads. We had to take the Bible for our rule of faith and practice. Out of it, through God's assistance, we obtained our theology, preached, exhorted and taught, as the Holy Spirit suggested. We graduated on horseback, *instead of in large buildings.*

"This kind of preaching, done in cabins, barns, woods, highways and hedges and other places, was the means, through God, of raising the standard of the cross in valleys, country, cities, towns and villages, where the devil had established his kingdom and reigned triumphantly. No sooner did these enemies of the devil, the preachers, come up to the help of the Lord

against the mighty, and open their batteries with singing, prayer, preaching and exhortation, than openings were made in the walls of Satan's kingdom. Many of his strongholds were taken by storm by enforcing the unadulterated truths of the gospel, seconded and sealed to the heart by the power of Him "who hath his way in the whirlwind and in the storm."*

Newcomer kept a brief journal of his life from 1795 to 1830. Many things are omitted, and many others, concerning which we would like to have more information, are stated with annoying brevity, but we have enough to give us at least a glimpse into the nature of the man and the work he did. It may be interesting to the reader to have from his own pen an account of the striking manifestations which attended his earnest, faithful preaching.

"Sunday, 17th, 1802. Brother Geeting spoke with a tender compassion; the people began to cry aloud. The meeting was held in a barn. When Brother Geeting had closed his remarks, I arose, went among the people in the congregation, exhorting them to accept the overtures of mercy; presently a young man fell on my neck, crying, and calling aloud: 'Oh, Mr. Newcomer, what shall I do; what shall I do to be saved?' I replied: 'Believe on the Lord Jesus Christ.' Instantly two others (who were brothers) fell on their knees, crying: 'What shall I do? I am lost forever! Oh, Lord Jesus! have mercy on me.' A young woman fell down, crying for mercy. Her sister, who was sitting beside her, with a child in her arms, instantly laid it on the floor, imploring the mercy of God. Next came the mother, also crying: 'O Lord! mercy for

*Huber, p. 147.

myself and my children.' The father also drew nigh, took the child up to prevent its being hurt in the group, and stood alongside of his children and wife, with tears streaming down his furrowed cheeks. Oh, what a sight! The scene could not be beheld without emotion. The whole congregation began to cry and moan. The excitement became general. Presently one fell here, another there, a woman hanging on the breast of her beloved companion, a daughter in the arms of her distressed mother, all crying for mercy. Never before have I witnessed the power of God in so great a degree among so many people. We com menced singing and praying, and, glory be to God! many distressed souls found peace and pardon of their sins in the blood of the Lamb. The meeting was protracted till late at night."

Again, Sunday, Sept. 11th: "A great multitude of people were this day assembled. The power of God was signally displayed. Many were crying aloud for mercy; a man fell to the ground and lay for three hours apparently lifeless. When he recovered, he arose praising God very effectively for what He had done for his soul."

Sunday, Nov. 13th: "To-day we had indeed a little Pentecost. From three to four hundred persons had collected; more than the barn, in which we had assembled for worship, would contain. I preached to them from Titus III, with greatliberty and effect, for the salvation of souls. The congregation was remarkably attentive to the Word; though it rained, those who had no shelter in the barn kept their stand in the rain without the least disturbance. It is indeed surprising, and at least to me somewhat mysterious, to

behold the manner in which the power of God works here among the people. During the time of preaching several persons fell to the floor; some lay as if they were dead, others shook so violently that two or three men could scarcely hold them. Sometimes the excitement would be so great that I had to stop speaking for several minutes, until the noise abated. Some few were praising God and shouting for joy."

Sunday, 20th: "We then dismissed the meeting but the people had no desire to depart. I spake to them again until almost exhausted, still they continued to stay. At night I had an appointment at the distance of a mile and a half. Here again the Lord was present. Sinners on every side fell to the floor as if they were shot; among others was a youth about thirteen years of age. Some were struck with awe, others flew into a passion, gathering their friends and relatives up, and carried them out of the house, saying this was the work of the devil. They carried the youth up stairs, and laid him on the bed, watching him with great anxiety. When he recovered from his swoon he began to praise God, and exhorting all around in so wonderful a manner that about a dozen of them came in distress, confessing with tears that they had sinned against God, and crying: 'What shall we do to be saved?'"

Sunday, June 2d: "This morning at our love feast we had a real Pentecost; the power of God came down on the congregation; in an instant some fell to the ground and lay as if lifeless; others cried out for mercy with all their strength; yet others cried and sobbed with a contrite heart; while some were shouting, jumping, and praising God with all their power.

No wonder if some here also were amazed and confounded when they witnessed such extravagant joy as made them suppose the people to be drunk or beside themselves."

One of the most remarkable entries is made June 26, 1809: "This forenoon we had love feast. At the commencement it seemed to be rather cold and lifeless. At last the power of God came over the assembly. Some fell lifeless to the ground, the whole congregation melted into tears, and many desired to be prayed for. At last we concluded the meeting, and many came with streaming eyes to bid me farewell, desiring I should pray for them. Ultimately I had to leave these dear children, and almost tear or force myself away, to pursue my company, who had started some time. After I had left town some distance I found about seven young people in the woods, on their knees, praying and crying for mercy; another lay on the ground, and a girl was standing a short distance from the roadside crying. I had to stop again, get off my horse, and exhort them to persevere in prayer until the Lord should have mercy on them and bless them, assuring them that they would surely find Jesus. I then began singing, and rode on to the next house, where I overtook my company."

He relates this circumstance concerning himself, August 4th: "This has been an uncommonly warm day; the heat was nearly unsupportable. After crossing the Potomac river a very heavy rain poured down in torrents. I stopped for awhile at a house on the roadside until the rain had ceased. I again started, although it was growing late in the day, in order to reach the place of my destination. I had not rode a great dis-

tance when a thunder storm arose; presently night came on, and I was benighted in the woods, with no other light than that afforded by an occasional flash of lightning. In this situation I lost the path I had to travel, and rode for a considerable time through the bushes searching for the path, but in vain. At last I got off my horse, tied him to an herb, fell on my knees and prayed to my Lord and Master for direction and preservation, it thundering all the time. I felt the presence of the Lord and felt secure under his Almighty wing. On rising from my knees I *perceived the path only a few yards from me.* I mounted my horse again, pursued the path, and in a short time reached Brother Ambrose's house. Here I met with a friendly reception and a good fire to dry my clothes."

It was not always pleasant sailing. Satan could not have his kingdom invaded by a man of such spiritual power without some resistance. Sunday, May 13, "This day we came to Carlisle, and preached at night in the Methodist church. We had a powerful time. The friends and brethren were filled with love to God and each other, which is not the least surprising. But the natural consequence, persecution, which has been suffered here in an eminent degree, is truly surprising.

"Only a few days ago the servants of the devil knocked a preacher down in the street on his way home from the meeting house; and last night a young man was dreadfully maltreated and injured, and lies now in a dangerous state of illness. I paid him a visit, at which he was greatly rejoiced. In conversation he said to me, if it was the will of God, he was willing and ready to die; that he enjoyed peace with God and could even pray for his murderers.

Samuel Huber relates the following as having been told him by Newcomer himself: "A camp meeting was being held in York county, Pa. At one time during its continuance, the wicked threatened to storm the camp in the night. Towards evening they began to collect in great crowds, armed with bludgeons and other offensive weapons, making great threats and menaces against the tent holders. Amongst the professors of religion on the ground, might have been seen those who made great pretensions to faith and trust in Providence when no danger was near; there were also some praying people whose trust and faith in a superintending Providence became strengthened in a time of danger. These, seeing the camp surrounded and threatened in this hostile manner, betook themselves to prayer, looking to the Lord for help.

"Towards evening, just about the time the 'Amalekites' were preparing for the assault, dark clouds were seen slowly rising above the horizon; thunders were heard rolling in the distance; piles of clouds, swiftly propelled forward by an invisible force, came rolling over each other and obscured the heavens from view; palpable darkness covered the camp; and then, as if a match had been applied to a fiery element, peals of thunder shot forth from the clouds above; immense flashes of lightning glared throughout the camp; meteors, like large fire-balls, falling from the zenith to the earth, and carried by a mighty whirlwind, rolled and flew to and fro over the ground, and over the people, and through some of the tents, and went far off into the woods. It appeared as if the battlements of heaven had opened, sending its elements down in successive streams of fire. This scene lasted over one

hour, during which time the wicked became so much terrified that by rapid movements they cleared themselves from the ground. After this phenomenon had subsided, and no one was hurt by it, the meeting went on without further disturbance." *

As Newcomer was leaving the ground, and while on his way to York, some persons said to him: "You can now see that your camp meetings are wrong, and God sent his fire among your people to destroy the camp." But Newcomer replied: "God was our guard and sent his thunder and lightning to prevent the wicked from doing us injury." * Was not this the case?

Newcomer began his preaching in 1777. He with the other preachers came together as often as once a year at a great meeting to consult together and to encourage each other. At one of these meetings it was resolved to hold a conference with all the preachers in order to take into consideration in what manner they might be most useful. This was held in 1789, in Baltimore, in Mr. Otterbein's parsonage, and laid the first final basis for the United Brethren Church. There were seven persons present, five representing the Reformed element and two the Mennonite. At first he, like others, preached at appointments made here and there as seemed best. Before long he has appointments within what he calls his circuit. These were at first appointments of his own arranging, which he served regularly. At one time these were in three different States.

Otterbein and Boehm were the first bishops of the Church. At an annual conference in 1802, it was

* Huber's Autobiography, p. 223.

resolved "that in case one of our superintendents, William Otterbein or Martin Boehm, should die, another in his place shall always be appointed. This is the wish of these two brethren and the universal wish of all the preachers present." Otterbein died November 17, 1813; Boehm died May 23, 1812.; Geeting died January 28, 1812. There was need of an active bishop, and in 1813 Newcomer was elected. Of this conference he says: "I find the brethren are greatly divided in respect to the discipline of our society." "To-day (6th) we had somewhat of a turbulent time; the brethren appeared not to understand each other. The brethren elected a superintendent or bishop who is to have charge of the whole society." He was now in his sixty-fourth year.

In 1810, he made his first visit West. June 12, 1810, "This week I was chiefly engaged in making preparations for a journey to the State of Ohio." In many respects the western world was a surprise. "July 1st, I was at Mt. Pleasant, Pa.; 7th, came to Samuel Pickering's, a pious Quaker family in Belmont County; 9th, came through Zanesville; 11th, came through Lancaster, where I found several acquaintances; 16th, came to Mr. Crider's, in Ross county. The people are generally employed in gathering their grain; the harvest is very abundant; I doubt whether I have ever seen handsomer wheat than what I saw this season in this country; frequently I said to my fellow-travelers, 'Oh, what a country this will be in half a century hence'; 20th, we rode through the Pickaway plains, many thousand acres covered with grass; 23d, rode through Dayton and came to Andrew Zeller's, where we were joyfully received; 29th, preached in Cincinnati; Friday, August

5th, had a two days' meeting at Lewis Kemp's, near Dayton; 10th, rode to a camp-meeting near Chillicothe; 13th, to-day I had a little conference with the brethren; fifteen preachers (how I write! preachers, indeed! we are not worthy the appellation) were present; bless the Lord for the brotherly love and unanimity which prevailed throughout; 20th, rode about twenty miles and preached to a goodly number of the people. I am surprised where so many people came from in *this apparent wilderness.* September 14, after being twelve weeks on my journey, I reached home this evening and found my friends all well. Bless the Lord, O my soul, for all his goodness and mercy."

June 8th, 1811, he starts on another trip to the West to look after the preachers. He usually did this once a year as long as he lived, making nineteen in all. He was an active, persistent itinerant. Neither rain nor floods nor storms, nor any other ordinary difficulties seem to have daunted him. He was never so happy as when on his horse going from place to place, seeking opportunities to tell men of Him who came to seek and to save the lost.

In 1814 he was re-elected Bishop for three years. He makes this note in his journal, "The brethren elected poor unworthy Christian Newcomer as Bishop and Superintendent for three years; may God have mercy on me and grant me his assisting grace, to discharge my duty faithfully." This was a very important conference. The men whose personal influence had been sufficient to unite the two wings of the Church, and enforce its few rules and regulations were both dead. There were good men among their ministers, but no one who could take the place of Otterbein. The

Church was extending her borders, and it became necessary to have the doctrines and discipline in printed form. Two copies in manuscript were laid before this conference. One of them had been prepared by Newcomer himself, who plainly saw the need of more system, and the other by a Mr. Snook, originally a Moravian. It was thought best to consult the churches in the West, and definite action was therefore postponed until the Miami conference would hold its session. Miami met and agreed that a general conference should be held, that delegates should be elected, and that the rules of the Church should then be corrected, amended or altered, as seemed best. It was agreed to hold the General Conference near Mt. Pleasant, June 6, 1815. It met in John Bonnet's school-house, about one mile east of Mt. Pleasant.

Fourteen plain preachers, all speaking the German language, made up the first General Conference. "They were men of sound minds and warm Christian hearts; men thoroughly read in the Bible and well trained in the school of experience; humble men such as God can use, because they will give him the glory." C. Newcomer and A. Zeller were elected to preside, and Jacob Baulus and H. G. Spayth were chosen secretaries. Newcomer says in his journal: 6th, "This day General Conference convened at Old Brother Draksel's; may the Lord have mercy on us; instead of love and unanimity, the spirit of hatred and discord seemed to prevail. May the Lord, in mercy, grant us more wisdom and grace. 7th, This day we met again: Bless the Lord, *the heat had considerably abated* and the business before us was conducted better than I expected."

"Nor will we disguise the truth; the sky was not

exactly clear. A heavy atmosphere would ever and anon press and swell the bosom, and then came ruffling breezes, and sharp words. This could not last long. The darkening clouds, which hung over this Conference, must be cleared away. A calm atmosphere and a clear sky could not be dispensed with; a pause ensued. The Conference agreed to humble themselves before God in prayer; and such a prayer-meeting your humble servant never witnessed before nor since. Brethren with streaming eyes embraced and thanked God. From that hour to the end unanimity and love smiled joyously on that assembly.

"Permit a special notice here. Nothing, perhaps, was anticipated with greater certainty by any delegate in going to that Conference, than that the meeting should take place in the sweetest and most humble subordination to each other, each esteeming his brother higher than himself, and worthy of more honor. But the spirit of the children of Zebedee and their mother is still visible on such occasions, and never more so than when wise and good rulers, either in Church or State, are removed by death. For who should have sufficient wisdom, who should be so well qualified to take the helm and guide the vessel safely, as the Zebedees? And should a doubt be raised, they are ready to answer, 'We are able.'"

Some of these evangelical ministers, who labored in the revival movement of this period, held connection with other churches. Newcomer, soon after his conversion, left the Mennonite Church, of which he had been a member, and, so far as he could, joined himself to the United Brethren. As, yet, they were simply a collection of converted people, many of whom had

nominal membership in other Churches, but who were drawn together by a common sympathy. If this work is to endure, these people must be held together by stronger bonds than these. If allowed to go back to their own cold formal Churches, their piety will be chilled. If held together by the personal influence of two men, when these are gone disintegration will begin. Newcomer early saw this, and, so far as known, was one of the first who began to organize the membership into classes. He met with opposition, but showed common sense. Practical man as he was, this seemed to him the only way to success. As far as can be learned, he began to organize in 1809. On May 10, 1809, he says: "This day the session of our conference convened. My wish and desire was to have better order and discipline established in our society, and some of my brethren were of opinion that this was unnecessary; that the word of God alone was all-sufficient, and were therefore opposed to all discipline. I could plainly see that this opposition originated in prejudice, therefore I sincerely and fervently prayed for the illumination of the Holy Spirit. The Lord answered my prayer, when I almost despaired of success, and had *nearly determined to leave and withdraw* from the society. The brethren resolved, and a resolution was adopted in the Conference, to give a friendly and brotherly answer to the request and address of the Methodist Conference, and I hope that peace, unanimity and concord will be preserved and strengthened in the respective societies." On Sunday, April 5, 1812, "preached in the afternoon at Valentine Doub's, where I *formed a class of ten members*." On Sunday, May 16, 1813: "Had a quarterly conference

at Peter Brown's, where I formed a class of twenty-two members." July 24, "preached at widow Weimar's, and formed a class of fifteen members." August, 1818, he did something toward organizing classes at Antietam, in Maryland. He was arraigned by the Muskingum Conference, in 1819, for so doing. About the same time he formed a class at Greencastle, Pa. It is said the Methodist Episcopal Church were about to get some of his converts, and he took some loose leaves, joined them together, enrolled the names of the three members, and that this was the first class book in the Church.

In 1813, May 5th, he says: "I find the brethren are greatly divided in opinion in respect to the discipline of our society." As noticed elsewhere, in 1815, a manuscript copy of a discipline for the better order of the Church, was written by Newcomer, and laid before the General Conference, and, indeed, the preceding annual conferences. January 1, 1817, he says: "We had a considerable trouble with a few of the brethren to convince them of the necessary discipline and regulation in society; they would not come into any order or regulation, and still desired the others to coincide with them." June 1, 1818: "This day we held our conference. This was something rather new and strange to some of the brethren, and they appeared loth to acquiesce and come under the rules of discipline; but they were soon convinced of their error."

From 1813 to 1820 was an unsettled period in our denominational history. Its founder had been a member of the Reformed Church. Before his death, and after his death, it had drawn largely from the Mennonites, through the labors of Boehm, Newcomer and

others. As the Reformed element waned, the Mennonite increased in strength. Unaccustomed to much organization, and desiring the utmost simplicity, it is questionable whether the United Brethren Church might not have been sacrificed, had it not been for the strong hand and native tact of Newcomer. He never introduced trouble, but always sought to allay it. He was unambitious save to promote the honor of his Master. Sincere, honest, conscientious, faithful, skillful, he held in submission the unruly elements. A good student of human nature, he knew how to deal with men. Early seeing the importance of a thorough organization, from his position as Bishop, he could control the restless spirits about him until time and reflection had shown the error of their ways and the wisdom of his counsels. He was the *re-founder* of the Church, and, humanly speaking, had it not been for the tact and good sense, and the piety of this man of God, we might not, as a denomination, be in existence to-day.

As before said, he began to preach in 1777. He was a member of the first conference in 1789. He presided at the first conference held in Ohio, in 1810. Shortly before the death of Otterbein, in 1813, he was elected Bishop. He was re-elected Bishop for three years in 1814 by the Hagerstown conference. He was re-elected by the General Conference in 1815 and each succeeding conference, including that of 1829, three years before he died. He was a minister for fifty-three years, and a Bishop about seventeen. For fifty-three years he was in his saddle almost daily, going from house to house, from town to town, from State to State, carrying the glad tidings of salvation. He had a message from God to a lost and ruined world, and he could

not rest until he had delivered it. He did not always have a warm reception, but none the less did he work. January 18, 1801, he says: "This day I went from house to house; found the people generally very ignorant in matters of religion, and very shy and reserved toward me, believing me to be a deceiver; may God grant them more knowledge in these things." Multitudes in Maryland, Virginia, Pennsylvania, Ohio, Indiana, Kentucky, New York, and in Canada, heard from his own lips the glad news of a risen Savior. He had a vigorous constitution that enabled him to travel. He kept a good horse, kept him in good condition, and when well mounted, took but little account of heat or cold or distance. Sometimes he would travel a whole day with nothing to eat, even after he had reached his threescore years and ten. In his eighty-first year, on his last trip West, he rode fifty-two miles in one day. As we read his daily journal, briefly kept during all these arduous labors, no word of complaint escapes him, but a constant thanksgiving. He does not think that he is doing too much for his Master, but is ever gratified that he is permitted to do anything. Difficulties and perplexities only nerve him for greater efforts, and make him more cheerful.

His relations to the Methodists were pleasant and satisfactory to them, and in every way complimentary to himself. He learned of their success in saving souls, and rejoiced in it. They held joint meetings together, and around one common table all distinction of sect was lost in Christian love and fellowship. At the Methodist Episcopal Conference in Harrisonburg, in 1809, a committee was appointed to consult with Newcomer, to see if there could not be some plan of

coöperation agreed upon between the two Churches. Says Newcomer in his journal: "I am fully persuaded that all of us were seriously concerned, and had nothing else in view but the salvation of immortal souls and the furtherance of the good cause of our Lord and Master in spreading His kingdom throughout our blessed country." A resolution was adopted, which he was to deliver to Otterbein. He enters in his journal on April 10th, the following: "During the night I slept but very little, my mind was so intensely occupied about the connection of the societies; several times I arose during the night, praying for grace and wisdom from above. Oh! that the Lord may take the cause in His own hands and direct all things to His own glory." A friendly letter was returned to the Methodist Episcopal Church, signed by Boehm, Geeting and Newcomer.

As a result of this general good feeling which prevailed a plan of coöperation mutually satisfactory, was agreed upon. The letters of correspondence that passed have been preserved. Each Church remained distinct as before. Methodist houses of worship were to be open to the Brethren when not used by the former, while the Brethren houses, on like conditions, were to be open to the Methodists; class meetings and love feasts to be open in both Churches to members of both societies. In all this movement Newcomer played a very important part.

Long and faithfully has he labored, but his work on earth will soon be done. A few weeks after he had made his last western trip, he writes: "I am still indisposed; remained at home, engaged in reading and prayer. My loving Savior extended His loving kind-

ness to me in secret prayer, and blessed my poor soul so abundantly, that it became impossible for me not to shout and praise the Lord aloud. Glory and honor be to His holy name forever! Hallelujah!" Recovering somewhat, he goes to Virginia, goes to Boonsborough, Maryland, and on the way God mercifully preserves him. Attends a camp-meeting in York county; met a camp-meeting near Hagerstown; and so he goes until October 11th, when he writes: "I remained at home, engaged in reading and prayer; found my soul particularly drawn out to God in behalf of all my brethren in the ministry. I feel my feebleness increasing from day to day. The power and strength of my constitution is gone." From the 12th to the 1st of the following month he is out again, and then writes: "This day I am so unwell that I am not able to leave my room, but glory to my God, I have sweet communion with Him. Though solitary, I am not left alone, for my Savior is still with me, and continues the best of friends." November 11th, he writes: "I find that I am barely able to hold a pen to make this entry in my journal. Not many days are left unto me to live in this world. Soon the call will be, 'Give account of thy stewardship.' Bless the Lord, I am in nowise afraid to appear in His presence, for I know One who is my surety, and has paid my debts."

Thus he lingers, confined to his room for some weeks. He goes with Hildt to Hagerstown, and was much rejoiced. On Christmas day, attended a sacramental meeting, and had a most gracious and powerful time. February 7th, attended a Methodist quarterly meeting in Hagerstown. Started for Virginia in March, but the weather being bad and body weak,

returned home. On the 4th of March, he makes this last entry in his journal: "This forenoon I tried to write in my journal, but alas! I find that I am not able to perform the task, so I lay down my pen, and the Lord above knows whether I shall be able to resume it again. The Lord's will be done. Amen, Hallelujah!"

With this triumphant shout, and in full view of the Jordan of death, this man's record of his own work closes. From day to day he continued to grow weaker and weaker. A short time before his death, his friend and colleague, Bishop Kumler, arrived from the West. The old veteran cross-bearer was greatly rejoiced to see him, and they spent a few very happy hours in each other's company.

He departed this life on the 12th of March, 1830, with perfect composure, and without even a struggle. A few minutes before his death, he requested a young man present to pray once more, which he did. Father Newcomer, in his own strength, without any assistance, arose from his pillow the last time, and with those present in the room, presented himself at his bedside, before that throne where he had formed a spiritual acquaintance with his Lord and Master for many years past and gone by. After the prayer was ended, he again lay down, reclining his head on his pillow, drew breath a few times, and calmly expired in the full assurance of a blessed immortality. His whole countenance appeared to be a faithful mirror in which the serenity of mind and the peace within was depicted in faithful characters.

A large multitude from the surrounding neighborhood attended his funeral. Bishop Kumler preached a

discourse in the German language, from John xvi: 22: "And ye now therefore, have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Brother John Zahn followed, and spoke in the English language from Deuteronomy xxxiv: 5: "So Moses, the servant of the Lord died there, in the land of Moab, according to the word of the Lord." He is buried near Keedysville, Md., with no stone to mark his last resting-place.

We were anxious to present our readers with a portrait of this grand old worker, but we could not find one. If there is one in existence, we have not been able to find it.

H. G. Spayth, his personal friend and co-laborer, tells this as to his methods: "When traveling Susquehanna Circuit in the year 1812, in the depth of winter of cold and snow, I had a meeting in Berks county. While preaching, Bro. Newcomer's tall figure made its appearance at the door. I beckoned him to come to the stand, but the room being crowded he remained where he was, and without leaving the door, closed the meeting with a very impressive exhortation, and sang and prayed. I pronounced the benediction. The audience made move to leave. Now was Newcomer's time. He shook hands with one and then with another, addressing some by name; he exhorted all young and old, with a voice and visage as spiritual and holy as if he had just come from the Court of Heaven. Many began to weep and we had a gracious and powerful blessing. Thus often when it was thought that he was far away, he would come upon meetings unexpectedly and unlooked for, but his coming was everywhere and always hailed with joy. For a truth God was with him, and had made blessing to the church and to the people.

"He was indeed a chosen vessel of the Lord, as his subsequent labors most amply prove. Though in some respects less than Otterbein, Boehm or Geeting, nevertheless, take him as he was, we are justified in saying of him, that the grace of God was not bestowed on him in vain, for he labored more abundantly, preached more frequently and visited more extensively. He was just the man by nature and by grace for his place. Without him the cluster would have been incomplete. Tall in stature, of a commanding figure, and a keen visage, a voice moderately strong, and if at times impeded for a moment by some natural object, it but heightened the effect of his preaching, drawing the attention of the audience only nearer to the speaker, affording him an opportunity to draw the gospel net more effectually around them and thus secure a larger draft. From first to last, and for many years, Bro. Newcomer made good proof of his ministry, in all things showing himself a pattern of good works."*

* Spayth's History, p. 68.

REV. ANDREW ZELLER

Fifth Bishop of the United Brethren in Christ

INFORMATION concerning the early history of this man is very meager. Indeed, this is true of most of the ancient fathers. A few years ago one wrote (and what was true then is for the most part true yet): "The United Brethren have eschewed biographies and autobiographies. But a single autobiography, or biography, if we may except some meager notices in periodicals, has yet been published. Of some of our ablest ministers we know but this, that they entered the battle-field in youth, and fought valiantly until the day was well spent, and that they died bravely at their posts."

Andrew Zeller was born in Pennsylvania in the year 1755. He resided in Berks County, in Eastern Pennsylvania. We know nothing of his early history. He was raised on a farm, and would be familiar with the duties and trials of a farmer's life, and at that period they were not a few. His education would be very limited, and comprise a knowledge of the simplest branches.

In later years he used to repeat the following story of his early boyhood: There were six boys of whom we have knowledge, in his father's family. They lived in a new country, which had to be prepared for the plow before it could yield an abundant harvest. It is altogether probable that, with so large a family to

look after, the members of it must use the plainest food. They resided near the banks of a little stream called the Swatara, which the boys perverted into Sweet Arrow. These six boys would at times gather around a large dish of soup, which was the only article of diet for that meal, and with no other utensils for eating but iron spoons. With these each did his best to satisfy the demands of a strong appetite. These young pupils had already learned the art of comparing their dish with the stream near them, and, as they were rapidly emptying their dish, they would occasionally measure its depth with their spoons, and say, "The Sweet Arrow is so deep," conscious of the fact that, as the depth diminished, their pleasure was lessened.

He was converted about the year 1790. A number of references are made to him in "Newcomer's Journal." In the record for May 21, 1799, he says: "A two days' meeting convened at John Zeller's. Bros. Crum, Kreider and Boehm delivered the messages to the people. I stayed for the night with Andrew Zeller." November 15, 1799, he writes: "This day we came to Mr. Zeller's, near the little Swatara, and had a blessed meeting." October 10, 1800: "This day our sacramental meeting commenced at Bro. Zeller's, in Berks county. I spoke first from Titus iii., verses 5, 6, 7; the word appeared to be accompanied with power." May 21, 1802: "I set out for Swatara to a great meeting, tarried for the night with a Mr. Yotter, a serious man." 22d: "I arrived at Bro. Zeller's, the place appointed for the meeting. The Lord was present in convicting and converting power." May 17, 1803: "To-day I paid a visit to a Lutheran minister. The man is truly in a sad condition. In conversation I said, the Lord had forsaken

him because he had not been faithful in declaring the whole counsel of God. He is very near the point of despair. May the Lord extricate him. At night he went with me to Mr. Reigel's where we both remained." 18th, "This morning he insisted on my returning home with him again, which I did; stayed until after dinner, and after commending him to the Lord in prayer, I pursued my way and arrived with a joyful heart at A. Zeller's." We find no record of any visit during the year 1804.

We have not been able to learn when, nor under what circumstances, Mr. Zeller began to preach. There was a formal conference of the early preachers at Otterbein's parsonage in 1789. The next was held in 1791, at the house of John Spangler, eight miles from York, Pa. These were yearly meetings for the preachers for general consultation, and not for legislative action, and were usually held in connection with some of the great meetings.

We do not find Mr. Zeller's name mentioned among either those who were present or those who were absent at the conference of 1791. We have a record of the men who comprised the conference of 1800, which was an important one in the history of the U. B. Church, and we do not find his name on the list either of those present or those absent. He was not present at the conference held September 23, A. D. 1801, at Peter Kemp's, in Frederick county, Maryland. The next conference met at the house of John Cronise, in Frederick county, Maryland, and his name is not in the list. Nineteen great meetings were held during this year, but we do not find him taking part in any of them, unless it was at his own home. On October 5, 1803, the

next annual conference assembled at David Snyder's, in Cumberland county, Pennsylvania, and Mr. Zeller's name is not on the list. The conference appointed for October 3, 1804, was also to meet at the house of David Snyder, in Cumberland county, but an epidemic prevailing in Maryland, and in the place where the conference was to meet, but five brethren were present. They examined the letters sent up, and no others arriving, they resolve that the next conference shall be he held at Jacob Baulus', near Middletown, Maryland, and then adjourned their meeting.

So far as we may judge from the record left us, Mr. Zeller, while residing in the East, was a warm-hearted, earnest Christian man, who was a faithful member of the Church and interested in its prosperity; his home was the stopping place for the preachers as they passed through, where they always found a cordial welcome, and who were rejoiced to tarry with him. His home seemed to be the preaching place for this section, and meetings were held here as often as convenient. Once or twice a year it seemed to be possible for Mr. Newcomer to hold meetings here for a longer or shorter time.

We do not find Mr. Zeller's name on the conference records; he is not present with the preachers; does not appear as one at their great meetings; is not found visiting with Newcomer, or others of the itinerant class. We are driven to the conclusion, that if licensed at this time, as he probably was, that he did not give himself very fully to the work, but contented himself with such spiritual teaching and preaching as could be done near his own home.

In A. D. 1787, an ordinance was adopted for the

government of the territory of the United States northwest of the Ohio river. In 1788 a settlement was made at Marietta. The country was now open for settlers, and as early as 1803 some United Brethren, seeking homes for themselves and their children, came into the untrodden forests of Ohio. A settlement was made in the region of Germantown and Dayton. In A. D. 1806, a United Brethren Society was organized at A. Zellers, near Germantown, which was most likely the *first organization* of this kind in the State. Among the first preachers of the United Brethren Church in this section, we find the names of Andrew Zeller, David Troyer and Thomas Winters, who afterward became a minister of the Reformed Church. Mr. Zeller is now a man in middle life, and an earnest lover of his Church. His home, as usual, is open for religious services. During the year 1806, the next year after his arrival, sinners were converted and added to this little pioneer band. For some years his house is a kind of a headquarters for the Church in the West. As his home and heart and purse were all open for the good of the Church when he lived east of the Susquehanna, they are doubly so in this western country, with its increased privations and needs. Mr. Newcomer, whose heart was rejoiced, when after a hard day's ride he reached the home of Andrew Zeller, by the banks of the Swatara, is just as welcome to his new home amid the waving forests of Ohio.

He, and those who came with him, were earnest, aggressive men, who believed the earth was the Lord's, and that men should give him the affections of their hearts. They had been subjected to toils and privations in the East, and they looked for the same here.

To men of such aims and purposes, there were many open doors. The calls for preachers were numerous. The labor was severe, and the compensation very small, but in the midst of toils and privations, they sowed the seed which has produced an abundant harvest. They belonged to the conference in the East, but, face to face with the hardships of pioneer life, they could not well attend. It seemed almost a necessity to organize a conference in the West. Newcomer was authorized to visit the West, and organize a conference here, which he did on the 13th day of August, A. D. 1810, at Michael Crider's, in Ross county, Ohio, which was the first conference west of the Alleghenies. The records have not been kept, but Newcomer makes mention of it in his "Journal." One of the men who was a member of this body was *Andrew Zeller*.

It is pleasant to see the impression made upon Mr. Newcomer in this, his first visit to the West. He was past sixty years of age, and the enthusiasm of youth was gone. He made his trip on horseback from Maryland, and he was an expert traveler. He crossed the Monongahela river, came into Jefferson county, and thence to Zanesville. He stopped with Mr. Benedum, a minister of the gospel, and "so many people had assembled together that the house in which we were to preach could not contain the half of them, so we preached before the house, under the canopy of heaven." He comes in Ross county. "The people are generally engaged in gathering in their grain; the harvest is very abundant. I doubt whether I have ever seen handsomer wheat than I saw this summer in this county. Frequently, I said to my fellow-traveler, *Oh, what a country this will be a century hence!* 20th.

We rode through the Pickaway plains — many thousand acres covered with grass. 23d. To-day we rode through Dayton, and came to *Andrew Zeller's*, where we were *joyfully received*. 13th. To-day I had a little conference with the brethren — fifteen preachers, (how I write! Preachers indeed, we are not worthy the appellation) were present. Bless the Lord for the brotherly love and unanimity of mind which prevailed throughout."

In Newcomer's journal, April 29th, A. D. 1811, we read: "This day Bro. Geeting and Andrew Zeller came to see me, and stayed with us all night. We had a long and interesting conversation together respecting the work of God generally, and particularly in the western country. 30th. I rode with Zeller to Shepherdstown. May 2d. This forenoon Bro. Zeller preached at our home." Among all the references made by Newcomer to Zeller and his visits to his home, this is the first reference which we find him making of his preaching.

During the remainder of his life, almost every year Newcomer made a visit to the West, to look after the flock and to enlarge the work; and Andrew Zeller's was his regular stopping place. "August 6th. We rode eight miles to Andrew Zeller's, where our conference is appointed to be held. The session of the conference was opened this afternoon by reading chapter 4 of Second Corinthians. It continued until Saturday at noon. Peace, union and brotherly love characterized the meeting. Three brethren were appointed to travel continually, and form regular circuits. August 22d, A. D. 1814. I arrived at Brother Andrew Zeller's, where our conference is to be held. 23d. Our conference is

commenced. As president I opened the conference with prayer. The conference continued until the 27th. We had considerably less difficulty than I expected, and closed the session in great harmony and unanimity. Praise the Lord for it. 29th. To-day we had meeting again, and administered the sacrament. After meeting, the preachers dined once more at Brother Andrew Zeller's; we then bade each other an affectionate farewell, and departed to our respective fields of labor. May the Lord make each of us a fit and useful instrument in his hands to work in the vineyard."

This was an important conference. It was thought by the more aggressive men of the Church, that a general conference should be held, to supply some deficiency in the rules and regulations of the Church, and give more system and uniformity to their administration. The members in the East felt that on so important a matter, their brethren in the West should be consulted. This conference most cheerfully took up the subject, and recommended that the members which were to meet in general conference should be elected from among the preachers from all parts of the Church, by a majority of the votes of the *members in the Church.* The election was held. Twenty delegates had been provided for, but fourteen came together. Five of them were from Pennsylvania, three from Virginia, two from Maryland and four from Ohio. The Ohio delegates were Andrew Zeller, A. Heistand, Daniel Troyer and George Benedum. The conference met about one mile east of Mt. Pleasant, Pa., in a simple, plain school-house known as John Bonnet's School-house. Mr. Bonnet was a devoted member of the Church; and near here

also resided the venerable Abraham Draksel. C. Newcomer and Andrew Zeller were elected to preside; Jacob Baulus and N. G. Spayth were chosen secretaries. A company of fourteen plain ministers, all speaking the German language, meeting in a little country schoolhouse, may not look like a very formidable affair, but it did very much toward crystalizing the elements of the new church, and giving it the trend which it has since taken.

"Nor must we turn away from this conference because it was graced by no distinguished Doctors of Theology, no patron princes, no celebrated literary lights; for in the conference on the Mount of Olives, which received the commission to disciple all nations, no prince, not one learned doctor, not a single great literary light was found. There was the pure-minded Nathaniel, the impulsive Peter, the devoted John. And in the humble conference to which the reader has just been introduced were found men of sound minds, of warm Christian hearts; men thoroughly read in the Bible and well trained in the school of experience; humble men such as God will use, because they will give Him the glory. They had, nearly all of them, either been introduced into the ministry under the superintendence of Otterbein or had enjoyed a personal acquaintance with him. A number of these had labored with him for many years, and had long enjoyed the benefit of his godly counsels."*

The preachers of the West were most anxious, likely, to have a representative man from their own section, and accordingly *Andrew Zeller* and Christian Newcomer were elected Bishops.

*Lawrence, vol. 2, p. 37.

The man who was one of the secretaries, and who has revealed to us a little of the spirit of this body, has gone to his long home and can no longer be questioned, but he has left behind him the hint which seems to show that then as now, men were apt to interpret too literally the apostle's statement that "He that desireth the office of a Bishop desireth a good thing." Says Mr. Spayth: "But the spirit of the children of Zebedee and their mother is still visible on such occasions, and never more so than when wise and good rulers, either in Church or State, are removed by death; for who should have sufficient wisdom, who should be so well qualified to take the helm and guide the vessel safely, as the Zebedees? And should a doubt be raised they are ready to answer, 'We are able.'"

Previous to this time there had been some discussion concerning the laying on of hands.

At the session of the Miami conference June 27, 1815, in Fairfield county, Newcomer, who had been ordained by Otterbein, ordained Christian Crum, and then, with the assistance of Crum, ordained seven others, among whom was *Bishop Andrew Zeller*. The second general conference convened in Mt. Pleasant, Pennsylvania, in June, 1817, and continued Newcomer and Zeller as Bishops until the next conference, which was to be in four years.

A new conference was now organized called the Muskingum. Six ministers and two bishops were present. The Miami Conference was to convene in Warren County. Newcomer tells us of some of the difficulties which had to be encountered in going from the Muskingum to the Miami conference. "June 8th, Preached in Circleville. Zeller and myself traveled

on. When we reached the Scioto River we found the stream very much swollen. We could not reach the ferry without riding a considerable distance in the water which had overflown a large marshy bottom. Brother Zeller led the way. His horse fell under him in the mud, but he recovered and reached the ferry in safety. I followed him. My horse also fell but could not recover, and stuck fast in the mud. I had to alight in the water, took my saddle-bags from the horse and carried them out on dry ground, wading in water up to my hips. My horse exerted all his power to get out of the mud, and finally succeeded in extricating himself. I now gave thanks to God on my knees for my preservation, rode back to Jeffersonville and lodged with Musselman, where I rested after my narrow escape. What has become of Brother Zeller I am unable to tell. 9th. Rode to Charlestown and lodged at a public-house. Here I received the information that Brother Zeller was eight miles ahead of me. 10th. This morning I set out very early; rode twenty-five miles before I fed my horse or had breakfast. Overtook Mr. Zeller in a small village. We then rode together to Lebanon. 11th. We arrived at Zeller's. Here I rested on the 12th." At this time Newcomer was about sixty-nine years of age, and Zeller sixty-four.

From 1815 to 1821, Mr. Zeller filled the office of Bishop with entire acceptability. His health not being very good, and the labor and exposure of travel being severe upon him, he could no longer give such active service to the Church as this office demanded. His piety, his good sense, and his abundant liberality had contributed largely to the prosperity of the Church in

Ohio, and his influence will be felt as long as the Church has an existence in the Ohio Valley.

He was twice married, and by his first wife had eight children. They were named as follows: John, Michael, Andrew, and George; Elizabeth, who was married to John Kemp; Christina, married to Henry Kumler, Jr.; Mary, married to Jacob Antrim, and Barbara, married to Philip Zehring. So far as known to the writer none of these children are living. We have sought carefully to find a picture of him, but nothing of the kind can be secured, and it is very probable that none ever existed. He is described in his old age as "a little above medium height and remarkably straight; hair white and on the top of his head thin; eyes gray and full, and skin very fair. To the last year of his life he walked perfectly erect, and with a quick and measured step."

He died on the 25th of May, 1839, in the eighty-fourth year of his age, and is buried in the cemetery at Germantown. As we have elsewhere said, the Miami Conference in its early history held a number of its sessions at his home. The same conference was in session at Germantown at the time of his death.

Mr. Spayth relates this story of him, which came under his own observation: "While on his official tour in 1815, he had to have a small piece of work done in the town of M. The mechanic was a worthy man but would not attend Church nor hear preaching. While doing the work he cast a heedless look at Brother Zeller, who stood not far away with his hands folded before him. The man looked the second and the third time, but with feelings which had begun to steal on him, for which he could not account. Another look, and an

arrow shot through his heart. From that moment he had no rest (the stranger stood ever before him with folded hands, and as he thought praying to God for his soul) till God spoke peace to him. That man has ever since been a consistent Christian. How many splendid sermons are preached which are followed by no conversions. What a contrast between what men call great preachers and those God approves. One hears the echo of applause; the other is followed by a train of happy souls bound to meet him in Heaven. We now see through a glass darkly; fleeting visions pass before and around us which will prove happy realities when the veil shall be lifted, and we shall see the saints who are the joy and diadem of the true minister reflecting the light of Jesus Christ.

"As he approached the dark river, he expressed, to some of the brethren who visited him, a great longing for the New Jerusalem. He calmly folded his arms, and without a struggle passed away. Thus calmly and pleasantly he entered into rest after more than fifty years of faithful service in the cause of the Master."

"Why weep ye for the falling
Of the transient, twilight gloom?
I am weary of the journey,
And have come in sight of home.

"I can see a white procession
Sweep melodiously along,
And I would not have your mourning
Drown the sweetness of their song.

"The battle-strife is ended;
I have scaled the hindering wall;
I am putting off the armor
Of the soldier—that is all.

"Would you hide me from my pleasures?
Would you hold me from my rest?
From my serving and my meeting,
I am called to be a guest."

ALICE CAREY.

REV. JOSEPH HOFFMAN

Sixth Bishop of the United Brethren in Christ

REV. JOSEPH HOFFMAN was born on the 19th of March, 1780 A. D., in Cumberland County, Pa. His father was a member of the German Reformed Church, the same Church to which Otterbein belonged, and his mother was a member of the Seventh-Day Baptists. His parents were moral and industrious people, but had not experienced that religious condition known to us as a change of heart. Soon after the birth of this son they were awakened to a knowledge of their condition, found pardon for their sins, enjoyed the witness of the Spirit, joined the United Brethren Church, and were consistent members of it during the remainder of their lives.

Mr. Hoffman did not have the advantages of culture which have come with the opportunities of to-day, but he had a good native intellect, which he improved as he had opportunity, and thereby secured quite a fund of information. He was a man of indomitable spirit, cheerful in disposition, and disposed to be a little jovial from his earliest years. Those who recognized his ability believed that, if ever converted, he would become a minister of the Gospel, which expectation was realized when he was saved by grace.

As early as fourteen years of age he felt that he was a great sinner. This knowledge came to him not through the teaching of any one so far as known, but

by the direct influence of the Holy Spirit. He saw that himself and the world about him were lying in wickedness. These impressions remained with him for years. He had no pious friend to advise him, and yet he greatly needed directing into the right path, so he opened his heart to his wife. While fishing one day, he was unusually merry and jovial, and on his way home his wife reproved him for it, by saying that it did not look as though he was very anxious to be religious. This was a rebuke he did not expect, and it took effect. He heeded the admonition, retired to a grove, and, beside an old tree, gave his heart to God. He himself was accustomed to say in after years: "I heard the voice of God, saying, thy sins which are many are all forgiven thee."

He entered into the spiritual life when twenty-one years of age. Soon after this time the call of the Master came to him: "Go speak to the people." Those around him had no preaching, and they needed it very badly. He saw them destitute, and did what he could to meet their wants. In 1803, A. D., he was licensed to preach by the properly constituted authorities, and in the following yearhe entered upon an itinerant life, which continued until 1812, when his health for a time gave away.

Spayth says of him during this period: "Virginia, Maryland and Pennsylvania were alternately his field of labor. In Brother Hoffman, the itinerant preacher was freely exemplified. In labors abundant, even to excess. An originality and inspired power characterized his preaching in a peculiar manner. Sinners wept and believers rejoiced. His joy in the gospel harvest was nevertheless balanced by the burden, the heat, the

sweat and fatigue, which like so many ministering angels waited on the itinerant preacher wherever he went, and Joseph Hoffman enjoyed the benefit of their constant attendance from 1804 to 1812. Six or seven months before the sitting of the annual conference (in 1812), in a calm atmosphere, the sound of Hoffman's voice had been distinctly heard a mile from the house he preached at, and yet that voice was not strained, but flowed in unison with the gospel theme. But at that time he arose slowly, as one borne down by some unseen weight, and in his effort to speak, that strong voice was reduced to a faintness; the book trembled in his hands; this sight, and the few words which he attempted to say, moved the audience to the strongest sympathy; they knew the cause and felt the more easily affected. To human appearance his health and strength were gone."

By a judicious husbanding of his strength, and a prudent tempering of his zeal, his health improved, and he was, after a time, again ready for efficient work. Along with the joy which he experienced in leading men to Christ were the privations he suffered and the anxiety that came to him from protracted absence from his family. It was not a pleasant thing to him that the wife by his side should be hastening to a premature old age, if not, indeed, death itself, in the doing of these things, which should be done by others. She was a faithful wife, and the lack of adequate support to him made it necessary for her to carry burdens, which weakened her frame. While he went forth to fight the battles of the Lord, she aided as best she could, by labor and by prayer at home, to keep him in the field

In Hoffman's days the idea was very prevalent that ministers should preach on Sunday, without cost to the people, and during the rest of the week, or, as much of it as might be necessary, time should be given to their farms or their merchandise. That theory has not been entirely exploded in our own day. The writer, a few years since, found some persons in Ohio who thought the present method of preaching was a very expensive matter. It was not the way of the fathers. These men thought, and honestly thought, so far as we know, that paying men compensation for their whole time might, and, no doubt would induce men to undertake to preach who were not called of God to the work, and, therefore, would bring much discredit on the church; while others, who preached without pay, would not do so unless influenced by the Holy Spirit. They had been so trained in the Churches, from which they came, hence, it was not to be expected that they could easily break away from such surroundings. Says Rev. Samuel Huber: "Now, although the first United Brethren preachers, with few exceptions, preached without pay, it must be understood that, in most cases, they were farmers, and *could afford to do so.* I received, during my ministry of over *forty years*' continuance, less than twenty dollars for traveling expenses and preaching. All this does not, however, prove that men who pursue no other calling than that of the ministry should labor in it without a complete remuneration."

But to teach this and to attempt to practice his own teaching was no easy thing in Hoffman's day. He believed that a man, called of God to this sacred work, should give his time, himself his all to the preaching of

the gospel and the performance of pastoral work. While he sought the spiritual interests of the people whom he served, he fully believed that a broad symmetrical Christian character could not be developed except where men were willing to consecrate their means to the furtherance of the gospel. It is the teaching of Holy Writ that they who preach the gospel shall live of the gospel. He was in advance of his age, and therefore a reformer of his times. We have hardly yet reached the truth that all a man has belongs to the Lord, and is to be used for the promotion of his cause.

The early preachers who were sent forth by Otterbein and Boehm were licensed to preach, so they did not run without authority, but none of them had been formally ordained. While God had set his seal of approval on their work by giving them souls for their hire, yet to old and established church members it might seem a little disorderly not to submit to such a solemn ordinance. It seemed to Hoffman that such ordination should be secured so as to quiet the tongue of the fault-finder, and provide against any quibbling that might hereafter arise. He visited Brother Newcomer, who had not yet been ordained, and who resided some ninety miles distant. They counseled together and the result was they concluded to visit Father Otterbein, who was in feeble health at the time, and be ordained by him before the summons should come to him to "come up higher." On October 1, 1813, they arrived in Baltimore. Otterbein had already received a letter from the brethren in Ohio, suggesting that something of this kind should be done. He would have done this before, but said: "I have always consid-

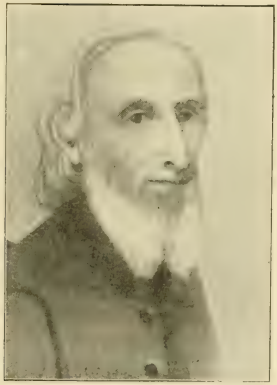
ered myself too unworthy to perform this solemn in junction of the Apostle, but now I perceive the necessity of doing so before I shall be removed." Rev. Frederick Shaffer, one of Otterbein's own converts, was filling his pulpit at this time, and he was selected to be ordained with them. Rev. Wm. Ryland of the Methodist Episcopal Church, was invited to assist in the ordination.

Mr. Otterbein was helped into an arm-chair, and from this place tenderly addressed them. He urged them not to be in haste to lay on hands on those whom they should be called upon to set apart by this holy ordinance. Having been assisted, he rose to his feet and placed his hands on the heads of the candidates, and, standing upon the very verge of the unseen world, this patriarchal man solemnly dedicated these two brethren to the sacred office of the ministry. It was a very solemn and impressive service for Mr. Hoffman. Eight days after this, the man who had thus consecrated him, stood himself in the presence of the King of kings. Mr. Hoffman was in the prime of life, being about thirty-three years of age, and from this holy presence he went out with enlarged views of the sacredness of his calling, and with a burning zeal to do more than ever for the cause of his Master.

Newcomer, in his "Journal," gives us a faint outline of the labors of that early period, and of his connection with this man:

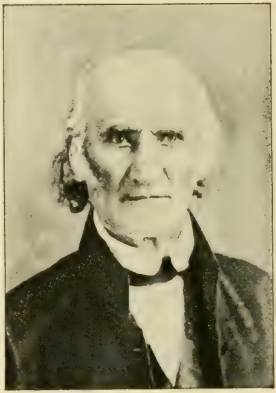
"January 29, 1806. To-day I preached at Rocky Spring. Brother Joseph Hoffman, a *young preacher*, came here.

"31st. We rode to Greencastle. Brother Hoffman spoke to a numerous assembly.



MARTIN BOEHM

Second Bishop of the United Brethren in Christ



JOSEPH HOFFMAN

Sixth Bishop of the United Brethren in Christ

"May 4th. We rode to the sacramental meeting at the Antietam. Crum preached first; Neidig and Hoffman followed.

"26th. This day Brother Joseph Hoffman preached at my house.

"September 9th. Brother Hoffman and myself rode to Marsh Creek.

"11th. This day Hoffman preached at my house.

"February 10, 1808. After meeting had concluded Brother Joseph Hoffman arrived. We rode together to Lewistown, where I spoke.

"May 21st. This day Brother Hoffman preached at our house.

"June 4th. I set out to the quarterly meeting at the Antietam. Joseph Hoffman delivered the first sermon.

"January 21, 1809. Reached Spangler's, where I met Brother Joseph Hoffman on his way from Baltimore.

"27th. Rode to Hagerstown. Brothers Sneider and Hoffman came to me this day. We had a blessed meeting at night.

"April 15th. This day Brother Hoffman preached at my house.

"May 3d. Brother Hoffman preached (at Middletown) in the afternoon. A vast multitude of people had collected. Several persons were convicted of their lost situation, and cried for mercy. Others were astonished, and fled, as they supposed, for safety.

"June 1st. I rested here. Brother Joseph Hoffman, my traveling companion, arrived to-day.

"Sunday, 11th. This forenoon we preached in Mount Pleasant to a numerous congregation. Hoffman

followed me; it appeared to me to make some impression."

The following incident occurred June 16: "We (Newcomer and Hoffman) had filled and attended to all our appointments and were therefore at liberty to go where a door opened. I prayed that the Lord might point out some work in his vineyard. In a section of country where we were absolute strangers to the people, trusting in Providence we traveled joyfully and leisurely along. We stopped at a house, the owner of which was an old Dunker preacher. I asked the lady of the house why she had not attended last evening with her husband? 'Oh I would have attended cheerfully if my husband had suffered me to do so.' I soon perceived that discord and uncharitableness reigned in the family. I exhorted them to love each other. I spoke to them and also to their children. They were all very much affected."

"Sunday, June 18, at night I preached at Jacob Wolf's; 19, Bro. Hoffman joined me again; had an appointment to meet at the ten-mile meeting house; on arriving we were refused admittance, so I preached to the people from under the shelter of an oak tree and the canopy of heaven with great liberty. In the afternoon Bro. Hoffman preached both in the German and English languages. The house was crowded full of people; many cried aloud for mercy and the whole congregation was melted into tears."

"September 2, I rode about thirty miles to Hagerstown. Joseph Hoffman preached here from Canticles 8: 5, 6. *It was a very ingenuous discourse.* October 23, Bro. Hoffman and myself preached at Henry Smidt's. September 29. 1813, Bro. Joseph Hoffman

came this morning to my house on his way to Baltimore, and requested me to accompany him. November 8, preached at Joseph Hoffman's; 11th, a meeting of several ministers, among whom was Joseph Hoffman, was held to form a union if possible with the Albright Brethren. Our consultation continued until the 13th, but we were not able to effect a union. The principal stumbling block appeared to be this, that according to our discipline our local preachers have a vote in the conference as well as traveling preachers."

It will be seen from the foregoing, that Mr. Hoffman made full proof of his ministry. While health and strength permitted, he was a flaming evangelist, full of zeal for his Master, traveling, laboring, enduring as duty seemed to demand.

In 1814, he was appointed to take charge of the church vacated by the sainted Otterbein, in Baltimore. He was here three and one-half years, and did faithful work. He was eminently qualified for so responsible a position. He was now thirty-four years of age, in the period of mental vigor, not an untried man, but the personal friend of Otterbein, and by him set apart to his work.

In 1817, A. D., he removed, with his family, to Fairfield County, Ohio, and connected himself with the Miami Conference. It was a somewhat sudden change from the more thickly settled sections of the East to the sparsely populated soil of the West, but he had long before this determined that when duty called, it was

"Not his to make reply."

So, with cheerful heart, he enters the Master's service here. He begins to break to the pioneers of

this new West the bread of life, and lays the foundation of churches whose membership still live to praise him It would not be at all strange that a man of his power and skill should at once take a prominent place in the Miami Conference. His native ability, his extensive experience, his ordination by Otterbein himself, and the years of service in the Otterbein Church, justly gave him prominence. It seemed altogether fitting, when Bishop Zeller's health would not permit him to continue longer in the Bishop s office, that Joseph Hoffman should be solicited to take his place. As the associate of Bishop Newcomer, he filled the office with credit from 1821 to 1825, when he "retired with honor from the itinerancy."

As Bishop, he traveled extensively. Remembering the Savior's last command, "Go ye into all the world and preach the gospel to every creature," he preached the gospel in many places where the United Brethren were unknown. He visited Canada, and spent a summer there in preaching. Like many another of those early preachers, he did not carefully garner his converts, and the results of his work were reaped by other churches, rather than his own. He spent a winter in the city of New York, "when he gained access to many pulpits amongst the great and good, and, had rest been his object, he might have been settled there in a very desirable living which was proffered him."

In 1824 he visited Philadelphia, and soon met with an open door. A druggist, Mr. Frederich Vallett by name, entertained him at his own residence. "While at Philadelphia he walked six miles into the country, and preached to several congregations; on his return in the evening Mr. Vallett, who had become much

attached to Mr. Hoffman, had invited to his home a number of his friends. 'There' said Mr. Vallett 'is a preacher and a bishop for you.' He was pressed to prolong his visit, but official duties required his presence elsewhere. It was with mutual regret and tenderness that he parted with the hospitable associations of those comparatively strange but dear friends."

The following truthful incident may be given as showing his boldness and unyielding faithfulness as a minister of the gospel.

"At a great meeting held in a region where prejudices prevailed against religious excitement, several persons were deeply convicted, one of whom was the wife of a highly respectable clergyman. This incident caused much displeasure with the friends of the penitent, wounding as they thought their respectability. On Sabbath morning after the audience had assembled, and the service was about to commence, eight or ten men and among them a venerable father came forward and requested Mr. Hoffman who was to preach to be cautious *how* he preached; that some had been alarmed the day previous, and if any one should be further alarmed he must cease preaching and quiet the people. If he refused to do this they had vowed the meeting should not proceed, as they were good Christians and not heathens. They charged him to take heed to their words. He had not proceeded far until many were bathed in tears, and cried aloud for mercy. The men arose to their feet trembling with anger, but Mr. Hoffman spoke the faster and louder. The scalpel of truth was thrust deeper and deeper into the wounded heart until the disturbing forces of the moral system were laid bare. Then came the balm of Calvary's victim — the blood

that cleanseth from all sin. The old gentleman waved his strong arm toward the preacher, and while in the act a young man fell at his feet shrieking 'O father pray, O father pray.' He attempted to flee, but his son held him saying 'Oh father dont go—stay—pray.' The Pharisee was conquered. The word of the Lord had its course and was glorified. It was the work of God. Who could resist it?"

He was a rare expounder of the Scriptures. The prophetic parts received special attention at his hands, and in the elucidation of these he was quite skillful. He opened what the types and shadows of the old Testament, making plain to his hearers the underlying truths which God meant thereby to convey to his people. He was deeply interested in the promulgation of Bible truth. He sought in his presentation of it to commend himself to every man's conscience. While not a learned man, in the technical acceptation of that term, he had more than usual skill in the presentation of the truth. "Every passion of his soul was expressed from the more tranquil to the intensely agitated; from the tears of compassion and grief for ruined sinners, to the glowing emotions of joy and triumph through Christ; from hallowed indignation to transporting complacency."

Mr. Spayth, who knew him in his better days, gives this example as illustrating his manner of preaching: "At a quarterly meeting held at John Stickler's, in Westmoreland county, Pa. in 1817, Joseph Hoffman preached from Isaiah i: 18, 19, 20: while dwelling upon the character of sin staining the soul in all its parts the audience listened with attention, and were filled with joy, for his speech distilled as the dew and as the small rain upon the tender grass. But when the

conditions were presented, and the threatenings of insulted justice introduced, the feeling became intense. The soul stained with sin, which added the crime of rebellion against Jehovah, was brought into the presence of the law giver, and as he reached the last verse of the text: 'If ye refuse and rebel, ye shall be devoured by the sword, for the mouth of the Lord hath spoken it,' his voice rose with a grandeur and solemnity of the theme, and it seemed as if the sword were actually drawn. 'What!' cried he, 'rebel, and there the sword!' Sinners were paralyzed with fear, as if they were waiting for the blow. The preacher paused, and, looking up, began to pray: 'Oh Lord, spare these people, although their sins be as scarlet and as crimson, in the fountain that was opened for sin and uncleanness, wash them, and make them white as snow.' The reader can well imagine how well prepared his sin-stricken audience was to follow him in his prayer.

He was a man about six feet in height, with a strong body and of vigorous constitution. He was not a man to be trifled with. The following anecdote is told of him: "At a camp meeting, near Lancaster, Ohio, a young man a few feet in front of the pulpit persisted in smoking a cigar just at the opening of one of the public services. Mr. Hoffman politely requested him to desist. To this he paid no attention. Again Mr. Hoffman informed him that the rules of the camp forbade smoking inside the square, and hoped he would desist. Still the young man puffed away as though he had not heard a single word that was said to him. This was too much; so Mr. Hoffman seized the cigar with his hand and threw it violently on the ground and rubbed it in the dust with his foot. As he did this he ex-

claimed in a low tone: 'There, if you have no sense, I will teach you some.' The young sprig eyed the stalwart preacher from head to foot. His look was met by a withering glance from Mr. Hoffman, and the young man, much disgusted, retired from the scene."

He had a high forehead, hair thin, crown bald, and one keen eye, the other having been destroyed by the stroke of a limb while at work in the forest. His countenance was expressive, and the whole man seemed to speak to you. He had a strong voice, which without being strained could be heard a mile. His enunciation was clear and full. His gestures easy and complete, and without having made a study of the science of elocution, he was at times the best of orators.

He was a man of fine Christian experience. As a man who faithfully sought to do his best without caring for the consequences, he was on pleasant terms with his Maker. He talked with God as friend talketh with friend. He approached Him with implicit faith and knew that all proper requests would be granted. "A few years since he called to see a young minister who was lying very ill of fever. He had known him from a child and loved him. He kneeled by his couch and poured forth his soul in his behalf. In meekness he seemed to be a son of the Lord telling him the wants of the Church and the world, and that his brother could not be spared. The tone of his voice and the words of his lips could not but inspire all who heard them with faith that his prayer would be answered. And so it was; the prayer of faith had saved the sick."

After retiring from the more active work of the ministry, he still preached wherever he had the oppor-

tunity. He was still one of the best counsellors the Church had. He visited and preached on many of the charges in the conference.

He was twice married, and was the father of eleven children, of whom there were eight sons and three daughters. He early taught his children the Scriptures, and around the family altar daily commended them to God. As a result of his faithful teaching and heavenly example, five of these sons entered the ministry in the United Brethren Church. One son and one daughter are still living at an advanced age.

"About ten years before his decease he delivered a very effective sermon to the Miami conference, and announced that he supposed it would be his last; and so it proved. Still he continued to preach occasionally till the close of his pilgrimage. He resided near Lewisburg, Preble County, Ohio. In the summer of 1856, Owentown Chapel, near El Dorado, had been rebuilt, and in connection with a dedication service a quarterly meeting was to be held, beginning on the 8th day of November, and expectation was on tiptoe, for it had been announced that Bishop Hoffman would be there and preach the first sermon. But before he left his home that morning, without any previous illness, the chariots of Israel and the horsemen thereof came along, and the man of God, like Elijah, dropped the mantle which he had worn so long and so worthily, and ascended the heights of glory."

"I know it is over, over—
I know it is over at last;
Down sail, the sheathed anchor uncover,
For the stress of the voyage has passed;
Life, like the tempest of ocean
Hath outblown its ultimate blast.

There's but a faint sobbing seaward,
While the calm of the tide deepens leeward.
And behold! like the welcoming quiver
Of heart pulses, throbbed through the river
Those lights in the harbor at last;
The heavenly harbor at last."

PAUL HAMILTON HAYNE

REV. HENRY KUMLER, SR.

Seventh Bishop of the United Brethren in Christ.

HENRY KUMLER, SR., was born in Pennsylvania, most probably in Lancaster County, January 3, 1775. His father's name was Jacob. The father was born in Switzerland, in the county of Basel. The grandfather's name was John Kumler. The family emigrated to America when Jacob, the father, was about seven years of age. He was married to Elizabeth Young, daughter of John Young, in her twenty-eighth year. The eldest child was named John, the second, Jacob, the third, Henry, the subject of this memoir, the fourth, Michael. There was one daughter whose name was Elizabeth. The mother, falling from a horse, was mortally wounded, and died after six months' suffering. The father remained a widower for about sixteen months, and was then married to Sophia Britenstein. She died leaving one daughter, Catharine, who married Jacob Zin. Henry moved from Lancaster County to Franklin, about the year 1810, bought a farm, and settled some four miles from Greencastle, Pa. At this time he was a nominal member of the German Reformed Church, but according to his own judgment of himself, not very actively pious. When about seventy seven years of age, and about two years before his death, he was induced to write out for his two children such items of interest in connection with his life as he could remember. From this brief and neces-

sarily incomplete autobiography, we make the following extracts:

"I was about eight years of age when my mother died; and while she lay afflicted and in great distress, ministers would often visit and speak to her concerning the salvation through Jesus Christ, instructing her that a proper preparation, in time only, could fit us for the enjoyment of Heaven. Some time after the burial of my mother I was brought into great sorrow, and often hid myself in some lonely spot, to weep and pray in filial sympathy. I well remember to have seen father pray with tears; this had a powerful influence upon my mind, even to conviction. But I grew up wandering away from God, like the prodigal. Still God's Spirit did not leave me, for I remember well, when returning home at night from wicked company, that my conscience was so smitten, that I knelt in a field, praying to God to have mercy upon me, and to forgive my sins. But these thoughts soon vanished from my mind again. As I was returning from business on a certain evening, passing a tavern in which there was dancing, I entered and stayed some time. Not long after this I was taken sick, and anguish of soul seized upon me. I recollect distinctly that I was so in trouble that I looked toward the window, in the night. I imagined I saw hell with all its terrors open before me. Just at this time some young relatives came to visit me. I told them that if they ever saw me in such company again, they should not permit me to stay; but rather break my bones than leave me in such a crowd. When I recovered I began to engage in public prayer in my father's house. But I soon relapsed into sin again.

"In my seventeenth year I, with others, attended devotional meetings under a reformed instructor. I continued in unbelief until the last day, upon which the good man prayed so heartily for us that the tears rolled over his face. I was again convicted, and became so restless that I could not sleep during the whole of the following night. When we were received as members I resolved to be faithful to God until death. I left home to learn a trade.

"My master and his wife were irreligious, and would often frolic and dance. For ten or twelve evenings I engaged in secret prayer, but my resolution soon grew faint. I became more and more careless until the year 1811. When I was in my barn one day the Spirit of God entered my heart. With great astonishment I looked upon my youthful days, knowing that God had often called me, and that I had just as often promised to live for him. My conscience was condemned. With tears and a broken heart I cried, 'O my God, how good Thou art! for in my great distress and affliction I might have sank down to hell.' The compassion of God filled me with amazement. Light sprang up in my mind. I was well convinced that this was the last call, as I could have been by an audible voice. If I now refuse to turn, hell will be my portion. 'O God, I have frequently promised thee, and again violated my promises.' My distress was great. I abandoned my work, and sought some secret place, and with a condemned conscience began to pray. 'O my God, I have often made vows and never kept them; this shall be the last one. Give me more grace than I have heretofore possessed, or I will be forever lost.' I was now determined not to cease the struggle until I had ob-

tained mercy. But Satan was also near. I wished to conceal myself in the hills or mountains, where no one could see me, there to weep and pine away. I passed eleven days in this condition, and, as I was alone in the barn at prayer on a certain evening, my heart was so filled with the love of God that I could no longer restrain myself. I ran to the house, and spoke to my wife of the great necessity of our souls' salvation. She answered that for some time she had observed my disquietude, and asked why I had not long since revealed it to her, inasmuch as I knew she would not oppose a good matter. This was the evening on which we had family worship for the first time. God be praised, for I believe that He heard my prayer in behalf of myself, my wife and my eleven children. May God grant us and our children grace, that we may all be enabled to fight the good fight of faith, so that, when He shall call us home, I can exclaim, Behold I and the children which God hath given me! But sometimes I fear lest the spirit of this world should delude some of them. 'O my Jesus, visit them often with Thy Spirit.'

"A short time after my conversion, my neighbor, Michael Tice and I were chosen trustees to build a new church edifice in Greencastle, Franklin Co., Penn. I had no rest by day or by night, until I had visited Tice, and told him what the Lord had done for my soul; then, thought I, will he also be converted. On a certain evening I resolved to go to him. It was about a mile and a half. When I came near the house, it was already night, the yard was full of his work-hands engaged in foolish talk. This hurt my feelings so much that I could not say a word to him. I returned, weeping like a child, that I had not courage to tell him what God for Christ's sake had done for me.

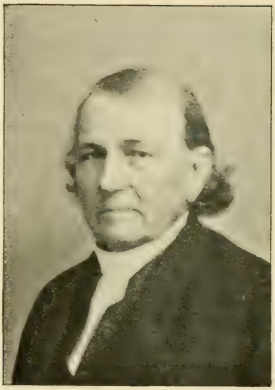
"A few days I felt encouraged to try my brother-in-law, Jacob Wengert. On a Sunday morning I formed the resolution to go and tell him what our duty was. When I was about half way, Satan almost prevailed on me to go back. He presented before my mind Wengert's wife, whom I knew from my youth up. 'She will laugh and scorn when you come thus,' was the language. I knelt and prayed to God for strength. I arose, went to the house, and found him alone in the kitchen. Trembling, I began to say: 'Think you not that it is time to begin another way of living?' He looked at me as if I was insane. Having thus stared at me for awhile, he answered: 'I have often thought about it, if I knew that I could hold to it.' With tears and trembling, I said: 'Dear Lord! what think you if the night of death should overtake us?' I went away weeping until I reached the woods, I then knelt again to pray to God for assistance; and in the course of a week Brother Wengert was in great distress; he wrestled with God with much fervency; the Lord heard his prayers and he found mercy. Then we began to have prayer meetings together, and in a few years we had a class of some thirty members. Before this, I knew of no true Christian, save in Hagerstown, which was about eight miles from here. As I came near my barn, one evening, when returning from a prayer meeting, I saw an old man in my barn-yard with a low-crowned hat on; my heart was glad, for I thought he was a Christian. But in this I was deceived. He informed me that the Albright preachers had preached some in his neighborhood, and that he went to hear them once, and that they had bewitched him; that he felt as if something

was crawling up his body, so that he could scarcely stand up. He said that he then began to think about filthy things, and this feeling left him. He resolved never to hear them again; but his wife and one of his daughters resolved to go, and desired him to accompany them; he said he would not. They insisted until he promised to go. When they came near the house, he tarried in the bushes, and let his wife and daughter go alone into the house. In the bushes he prayed to God to keep him from that strange spirit. Then, said he, I went in too, but this time they had no influence over me, and I could sit still. I listened to the old man with amazement, and because he was an old man, and I young, especially young in religious experience, I had not courage to tell him my mind.

"The next day my heart was sick. I told my wife that I was very unwell, and that I was going to be ill. She said I should go to the doctor and get some medicine. I went to Greencastle and got the medicine, and traveled nearly all the way, weeping. When I was about half way home, it was spoken plainly to my mind that I should not get sick. 'It is your disobedience; you do not follow the Spirit, or you would have told that old man the conviction of your mind.' 'He that is ashamed of me, of him will I be ashamed before my heavenly Father.' My soul was still more and more oppressed. I did not take the medicine, but I was so distressed that I went out into a field, into a deep cavity, knelt down, weeping and praying, saying: 'Oh, God, I thought I had found grace in thy sight, and behold I had not the courage to tell that old blind man the truth, but before this I was not ashamed to serve Satan.' 'You are not as you ought to be; you

WILLIAM BROWN

Eighth Bishop of the United Brethren in Christ



JOSEPH ERB

Tenth Bishop of the United Brethren in Christ

are not right before God,' was the language of my heart. O, how miserable I felt. I was indeed in a deep hollow in the field, but my soul was also in a horrible pit. 'If you were right, the Lord would have heard your prayer two years ago in behalf of your children, and behold you have not yet received an answer.' O, how dreadfully I felt, as I lay thus alone in the pit, in great trouble. I called upon the Lord, and he heard my cry in my distress; he drew me out of the miry pit and placed my feet upon a rock. I was so overpowered with the spirit of God that I cried aloud, and could have been heard at the distance of twenty rods. I broke out in these words, and remember them very distinctly: 'Well might David exclaim, "for by thee I have run through a brook, and by my God I leaped over a wall."' Oh, how glad I was; I could rejoice and leap for joy the whole day That evening after supper we began to sing and pray, and before we were through, Hannah, Henry and Susanna, the three eldest of my children, were brought into such distress that they began to weep and pray. God be praised for the compassion of Jesus Christ. His spirit was with us. We continued in prayer until midnight, and thanks be to God, I believe they have not yet become weary in well doing.

"Shortly after this, I began to exhort in our prayer meetings. In A. D. 1813, I met for the first time with our yearly Conference, which convened in Hagerstown, then and there I received license to preach. In 1814, the yearly conference met in my house. During this year I frequently accompanied John Schneider upon his circuit, also Henry Spayth, Fathers Meyer, Crider, etc.

In A. D. 1815, I was elected a delegate to our con-

vention, to assist in framing the discipline. In this year I was appointed circuit preacher, and placed upon a very large circuit near Greencastle; Brother Dehoff was my colleague. In 1816, I traveled Virginia Circuit, and had to ride about 370 miles every four weeks. All this time there were only four traveling ministers, and all east of the Allegheny mountains, namely: John Schneider, Dehoff, Spayth and Henry Kumler; Joseph Hoffman was stationed in Baltimore.

"In 1817 I was presiding elder, and had after harvest, thirteen Sundays in succession, protracted meetings.

"In the month of October, through the influence of a cold I had taken, and excessive labor on the district, I was taken down with fever and jaundice, and confined for sixteen weeks, so that I thought that my earthly career must close. The tempter now came and thrust sorely at me. He showed me how little good I had done. All my works and all my preachings were contaminated and full of imperfection. My soul and and body were in great distress, so that my family thought I would die. They called Brother Newcomer out of his bed, and just as he entered the room, I seemed to hear, as it were, the voice of Christ, saying unto me: 'Poor creature! Why art thou looking upon thyself and thy works? Knowest thou not, that the blood of Jesus Christ, the Son of God, cleanseth us from all sin?' Father Newcomer prayed that God might spare me yet awhile for the sake of the Church. I stopped him in this petition, for I had a desire to depart and be with Christ. Since that time I know what it is to be saved by grace. God be praised, that through his mercy, I am still what I am.

"I must now refer to something which I have introduced already. In 1816, when I traveled Virginia Circuit, I do not think that I left home at any time without shedding tears. For several miles I sympathized with my family, for my children were yet young, and had much to attend to. And this was not all; for I remember one day when I had twenty-eight miles to ride to my appointment, tears were my company all the way. O my Jesus, how distressed did I feel! I thought, here you ride about like a fool — nobody is converted, and your family needs you at home. I was led into such distress that I cried, 'O God, if I have gone forth before I ought, do thou break my bones that thou canst make me stay at home.' In the evening quite a multitude had convened together. With the help of God, I commenced the meeting, read the text, and began to preach with a heavy heart, but before I was through, three or four were upon the floor, crying heartily, 'Jesus thou Son of God, have mercy upon us. Praise and thanks be to God.' This was a traveling penny for me upon my journey.

"Once in the beginning of my ministry, I went to a protracted meeting in Middletown, in the State of Maryland. I put up with Jacob Baulus, near Middletown. This was before I had license, I think. Baulus was this year presiding elder. He heard that the Albrights frequently had meetings at my house, and I think he was afraid they would catch me; and when we were going towards Middletown, where the meeting was, he said to me: 'They are noisy stuff, they are not right.' When the ministers had convened, he said that I should preach the first sermon. Feeling my ignorance, and, in view of what he had said against

noise, I was under the bush; I could not say much. After preaching, he divided the preachers, sending them to three or four places. 'Geeting, Felty, Baulus, and John Schneider, remained in Middletown, and Kumler goes with me to my house, for we have meeting there this evening.' I said, send me to some other place, and take some other with you. He ordered me to be still, and said, I must go home with him. This fell heavily upon my heart. I said nothing, but thought to myself, this evening you will have to preach, for I won't do it. I went home with him; we had an early supper, and, as I was afterward alone in my room, he entered, and I said to him: 'If no other preacher comes, you will have to preach yourself; I will not preach to-night.' He looked at me, and said: 'You need not say a word, you must preach to-night, for I am at home here, and just like an old bell.' O, how distressedly I felt, my heart was filled with sorrow. I took my book, climbed upon a hill, which was covered with pine bushes, knelt down, and prayed to God thus: 'If I must preach thy gospel this evening, then I must have more grace.' I then sought a text, prayed and wept again before God, and he strengthened my weak faith. Now I had new courage, and said to myself: 'Now I go in the strength of the Lord; they may then say of me what they please; babbler, stormer, or Pharisee.' And, thanks be to God, before I was done preaching, five or six were upon the floor, crying, and making such a confusion, that I could scarcely hear my own words. I sat down and thanked God that he had heard my poor prayer. Then my friend, Jacob Baulus, arose, and made it hum. The next morning I said to him: 'Yesterday you be-

witched me upon the way to Middletown; you talked so hard against noise, and when I was done preaching, you arose, and got louder than I did. After this you can not bewitch me any more.' He answered: 'Oh, now and then, it is right enough.'

"I must now return once more to the time of my conversion. In my great distress I had a peculiar dream. I dreamt I had the consumption, and was getting weaker and weaker for two years, until I saw myself die. This mysterious dream was not interpreted unto me until the expiration of two years; then it was clear to my mind. I was raised in the Reformed Church, and I think our preachers had once experienced religion, and could preach the truth tolerably well. They studied, and were received as ministers. When the United Brethren and Albright ministers heard that I had experienced religion, they came and asked the privilege to preach in my house. This I granted them when our Reformed ministers had no appointments in Greencastle, but when they had appointments there I did not grant it. Party spirit is a bad spirit. It always grieved me when people were converted and left our Church. But the two years grew shorter; the consumption will soon terminate in death. One Sunday our preacher came from Greencastle and preached a sermon for me. He called those people who prayed in public Pharisees, and that they opened the windows yet, that people could hear them. He said that Christ had said, 'When thou prayest, go into thy closet,' etc., and let loose tremendously, for his gun was well charged. It hurt my feelings very much. His drunken, card-playing, gambling and dancing company was very much pleased, and laughed,

looking at me. Just as I went out, when the congregation was dismissed, one hunched me, and asked if I knew for whom the sermon was preached. I made no answer. I went home with my obstinate consumption, wrote a long letter to my preacher, and informed him that I could get no sense out of his last sermon, and that I thought he knew the Scriptures better than I, since I was only an ignorant farmer, and that I thought he had also read where Christ commands that we shall let our light shine, and not hide it under a bushel. And David says: 'Come and hear, all ye that fear the Lord, and I will declare what He hath done for my soul.' Stated that he, perhaps, preached so that the Methodists should not find me; but I thank God that I ever discovered the verse found in the First Epistle of John, chapter 5th, 1st verse: 'Every one that loveth Him that begat loveth Him also that is begotten by Him;' and I thank God that He has some children yet upon earth who desire to work righteousness. Finally I gave him a recipe how to keep his members. He should take away every post and prop, that they can find no rest until, like Mary Magdalene, they find it at the feet of Jesus; that is where I find rest. When he had read my letter, he said to Jacob Wengert, for he brought it to him, 'Tell Kumler if he thinks that he can not go to heaven without shoes and stockings, let him go.' But after a little he repented of this language, and told Wengert that he should tell me to come to him immediately. I did so. When I came there he said: 'Never in your life undertake to write a letter to a preacher again.' 'Why not?' said I. He answered: 'When you only say a thing, and find that you are cornered, then you can say, "I did not mean

so," and you can construe it into another shape.' But I answered him in the language of Pilate: 'What I have written I have written.' 'Well, come in and sit down.' He drew the letter out of his pocket, and the first question was, 'What do you understand by the word light?' I answered, 'to let my light shine, is to show by my life, before God and man, that I am determined to lead another life.' He answered, 'Oh, that is all well enough.' 'But,' said I, still further 'I believe that a man like me, who has such a large family, should speak to, and exhort his family and pray with them.' He answered again, 'that is well enough.' I then proceeded and said, 'There is a man living with me in my house, and we have lived in peace together, but not as Christians; he has now moved, and lives ten or eleven miles from here, and I had no rest until I went to him. I stayed over night; sang and prayed with him in the evening before we went to bed, and also in the morning before I left. The man broke out in moaning and tears, crying, God have mercy on me a sinner.' He then rolled my letter up and put it in his pocket, and said, 'That was all well enough.' 'Yes,' says I, 'God be praised I went on my way rejoicing, and whosoever will may call it hypocrisy and Pharisaism. He said, 'the sermon which I preached last Sunday I should not have preached, but not less than three came to me and said, you will lose Kumler.' And so it was too, and my consumption ceased. And so ended my connection with that church.

"In A. D. 1819, my family and I emigrated to Ohio, to where I now live. When I had been here a few weeks, I got into great distress. I believed I had sinned in removing, because the society in the town-

ship where we had lived was good, and the neighbors which I now had were swearers, dancers and frolickers. It vexed my heart very much, and I remember well that I laid upon the ground and prayed for all my neighbors. Oh, how this satanic life vexed me. I, however, commenced preaching at different places, as opportunity offered, and God blessed his word to the salvation of souls.

"I will here relate a circumstance, as an illustration of the wrong views some entertained on the subject of religion. One old man by the name of Good, who attended my meetings, finally became much distressed about his salvation. For almost one year, he would come to my house to counsel with me. One day he came and said: 'Can a man get religion and lose it again?' 'Oh, yes,' said I. 'Then,' said he, 'I went to bed last night with a very heavy heart on account of my sins, and about midnight I awoke, and felt inexpressibly glad. I fell asleep again, and when I awoke in the morning, everything was gone, and I began to lament.' I told him to persevere, that better things were before him. Thus we went on until after harvest, when we had a camp meeting at Hetzler's on Brown's Run; there he was blessed. He came to me and said: 'I am so overcome that it makes me gasp for breath. Is it so with you?' 'O, yes,' said I, 'just persevere, it will be better by and by.' 'Then,' said he, 'there are my boys, they must come to the anxious bench.' He went away, but came back soon, saying that they had got angry and stubborn, and would not obey him. 'But,' said he, 'there is my Frederic, he must obey me.' He went to him, but he refused and resisted. His father said he must come to the mourner's bench,

or he would thrash him completely. The little fellow went and knelt down at the bench. The old man then came to me and asked me to go and pray with him. I told him that he should let him alone, that we could force no one to be religious, that they must be willing. 'Oh,' said he, 'that is the way.' He and his wife found mercy. So also did Father Landis and his wife. Father Clark and old man Watung and his wife, and many others. And God be praised, this gladdened my heart."

When Kumler settled in Butler County, he built a large room adjoining his house at his own expense, so that the brethren should not be without a meeting-house. Here a class was formed, and the gospel preached for many years, and in this house many were born into the kingdom. One or more sessions of the Miami annual conference were also held in this house. He was the father of twelve children — seven sons and five daughters. Two of his sons, Henry and Daniel, became ministers, and Henry afterward became a Bishop. The children were all converted, and became honored and useful members of the Church. A family of such numbers, piety and enterprise, must exert an extended influence in favor of the United Brethren Church. As a father, husband, neighbor, citizen, minister and bishop neither this Church nor any other has seen his superior. To him, more than any other man, Bishop Zeller possibly excepted, the Church is indebted for its early planting and training in the Miami Valley. He died Saturday morning, January 7th, A. D. 1854 from palsy, at the advanced age of seventy-nine years and five days.

"In personal appearance, Father Kumler was neat

and comely. He was not tall, only five feet and seven inches, but was firmly built, with a little tendency to corpulency; weighing from one hundred and eighty to one hundred and ninety pounds; erect in his stature and sprightly in his walk. His countenance was open and pleasant, denoting great cheerfulness and much thought.

"His mind was well balanced. He was mild and even in his temper, yet possessing sufficient firmness and energy to render him prompt and thorough-going in all that he undertook. Yet he seemed to accomplish his business with ease to himself and all concerned. His heart seemed to be a fountain of cheerfulness, his conversation was richly spiced with little pleasantries, so that he was, in the language of one who knew him well, a perfect pass-away-time to all his laboring or traveling companions.

"His family government was firm but mild, producing in his children that fear that is richly sweetened with love. A significant look or nod from him was often enough to produce instant obedience. Such was the respect for his authority by his twelve children, that they would at any time possible have come or gone at his beck.

"His liberality was not easily excelled. He was always forward in giving for public improvement whether in Church or State; and, yet, the fund was not exhausted; he always had wherewith to give again, and, after all, enough to help his children to an abundance. To enable him to give, he was frugal and industrious. From small beginnings he was enabled, by the blessing of God, to accumulate thousands, and tens of thousands, to distribute among his children and others.

Such was his success in the management of his temporal business, that, during his long life, he never had a law-suit.

"I was once asked, concerning him, how it was that he was so prospered in all his undertakings. Does he work so very hard? No, said the friend of whom the inquiry was made. He is quite a moderate worker, but he ciphers a great deal. He planned well, but this was not the whole secret of his success; the blessing of heaven rested upon him. He loved and trusted the Lord, and was blessed in basket and in store. He sowed bountifully, and the Lord repaid him again.

"His gifts and graces, as a minister of Christ, were somewhat peculiar, though not easily surpassed. He preached with ease to himself, but with much feeling, interspersing his sermons with incidents that would touch the heart of the hearer almost before he was aware of it. His manner was winning and affectionate, and his theme was generally encouragement to the pious. His warm heart, affectionate zeal, winning manner, and encouraging theme, constituted his strength as a minister. Although he preached in German, those who did not understand his words, would frequently feel, even to tears, under his fervid discourses."

In his old days he was persuaded to attempt to preach to the people in English, but one or two efforts were all he made. He could not be well understood, and he labored at such a disadvantage, that he made no further efforts in that direction. One of the fathers, who was accustomed to listen to him, said: "He preached with tears. Such love and tenderness as he

manifested, I have never known surpassed. I have never heard him, without shedding tears myself."

He began to preach when about thirty-eight years of age, in the year 1813. Kumler's house became almost as prominent a place for preaching, and for entertaining preachers, as that of Andrew Zeller. Frequent references are made to it by Newcomer: "November 4th, 1813, we had meeting at Henry Kumler's." "April 11, 1814, I preached at Henry Kumler's." "Sunday, May 22d, we had a sacramental meeting at Henry Kumler's. We had a good time; several persons were under deep conviction, and some obtained peace with God through our Lord Jesus Christ. Feb. 6th. I attended meeting at Henry Kumler's. 14th. Twelve preachers, six of them United Brethren in Christ, and six of the Albright Brethren met this day at Henry Kumler's to make another attempt to unite the two societies, but we could not succeed in coming to an agreement. The men who composed this committee on the part of the United Brethren— Christian Newcomer, J. Hoffman, Jacob Baulus, Abraham Mayer, Christian Berger and Conrad Roth."

"Jan. 7th, 1825. Came to Jacob Shoubs, on Crooked Run, where our General Conference is to be held; may the Lord grant us his assisting grace. The Conference continued until Friday, the 10th. Brother Kumler and myself were elected Bishops of the Society for the four succeeding years."

On the election of Kumler, Spayth who was present says: "That the thought had never entered Kumler's mind, and no suggestion of the kind had been made to him by any member of the Conference. When the counting of the ballots was commenced, and

his name was announced, he covered his face with his hands and wept; and when the result was pronounced, he was still weeping and trembling with emotion. A pause in the business of Conference ensued; heads were bowed, faces were covered, and, for perhaps ten minutes, no one presumed to speak. He was re-elected in 1829, 1833, 1837 and 1841, serving continuously for twenty years, and retiring in 1845. During the first eight years of his superintendency, he crossed the Alleghanies on horse-back, eighteen times. A day or two before Newcomer died, Henry Kumler reached his home, and these brethren, upon whom had come the care and burden of the Church, spent some very happy hours in each other's company. When Newcomer died, Kumler preached his funeral, and for the remaining three years was the only Bishop of the Church.

REV. WILLIAM BROWN

Eighth Bishop of the United Brethren in Christ

MANY years ago Michael Brown emigrated from Alsace to Pennsylvania. He settled in the beautiful valley of the Tulpehocken, and, with his wife, was among the first fruits of the revival movement, under the joint labors of Otterbein and Boehm. In 1796 a grandson of this German emigrant was born in Cumberland County, Pa., in a place remote from any evangelical church. In his seventh year this little boy stood by the bedside of his dying grandfather. The aged patriarch, surrounded by his children and grandchildren, talked and exhorted till the place became as the very gate of heaven; and as the old man died, his hand rested upon the head of the weeping grandchild by his side; and from that hour the child's heart was drawn towards God and heaven. Often on Sunday mornings he would take his Bible, retire to some solitary spot in the hills, and spend hours in reading; and while thus employed his face would be wet with tears.

There were ministers and church members in the neighborhood where this boy's parents resided, but they were of the kind that drank liquor, led careless lives, and knew little or nothing of experimental religion. Occasionally, however, George Benedum and Abraham Mayer visited the Brown family; and these visits were as the visits of angels, not only to the parents, but to the children, and especially to the boy whose heart had

seemed to go up to heaven with the ascending spirit of his grandfather. During the Conference year which included portions of 1811 and 1812, the devoted evangelist, John Crider, frequently visited the family, and while holding a class meeting at Mr. Brown's house, he went to the youth already noticed and said:

"William," for that was his name, "do you love the Savior and pray to him?"

"I often try," he said, "but God will not hear me."

From that time young William was known publicly as a seeker of religion; and in May, 1812, at a big meeting at Abraham Mayer's farm, near Carlisle, he was happily converted. "Now Heaven," to use his own language, "shone all around me, and right through my heart. I was happy day and night for months. Often after all had retired at night, I would walk out, look up into the starry heavens, and think of Jesus and heaven, until, before I was aware of it, I would be running with outstretched arms, praying to Jesus to give me wings to fly home to glory."

He grew to manhood, and then came his call to preach. His license was granted in 1816, at a Conference held at Daniel Long's, Cumberland County, Pa. William Brown became one of the most effective of the early itinerants in the United Brethren Church. Bishop Newcomer makes a number of kindly references to him in his "Journal."

"Sunday, March 3, 1816. Thursday we had a meeting at Bro. Henry Kumler's. William Brown, a young man, exhorted after me. 14th. We had a meeting at our house. Brother Kumler spoke first; young Brown exhorted after him, very feelingly." During the year 1816, he assisted other ministers on their fields.

In 1817, he was placed on the Hagerstown Circuit. During 1818 and 1819, he traveled the Virginia Circuit with thirty appointments and three hundred miles of travel every four weeks. Newcomer writes: "Sunday February 22, 1818. This forenoon Wm. Brown spoke first; the grace of God wrought powerfully. May 2, 1819. I preached in Shank's church. William Brown spoke also with great power." We find the following interesting item September 27, 1819: "Visited Bro. Abraham Mayer, who has been sick for a considerable time. Returned to Sister Snyder's and married Rev. William Brown to Miss Sarah Koch. February 7, 1820. Bro. Wm. Brown preached at our house to-day. 9th. I rode with Wm. Brown to Samuel Huber's. 14th. I rode in company with Brother Brown, across the North Mountains. With considerable difficulty we reached Peter Brown's, the father of William, where we stayed for the night. 17th. Returned to Sister Snyder's, where Bro. Wm. Brown has his home. Sunday, 13th. Brother Brown delivered the first discourse. Sunday 31st. Wm. Brown preached at night. Sunday 15th. Bro. Wm. Brown spoke with energy, from Psalms 45: 5."

"Sunday, April 22, 1821. Had meeting at Abr. Mayer's. William Brown spoke first; I followed him. 23d. To-day we came to Peter Brown's (father of my traveling companion) in Sherman's Valley." He is a delegate to the General Conference which, that year, met May 15th at Daniel Mechlin's, in Fairfield County, Ohio, and seems to be traveling in company with Bishop Newcomer. On their return "Sunday, June 24th, Brown preached at a Sacramental meeting in Mt. Pleasant, Pa. Sunday, 15th, he and Newcomer both preached at Valentine Doubs."

Mrs. Snyder's, where Brown made his home, seems to have been one of the regular stopping places of Newcomer, and he and Brown must have had frequent opportunities for friendly conversation with each other. December 14th he says: "This day I rode in a happy frame of mind through wind and snow, from morning till night, without any refreshment, and arrived at Sister Snyder's, where I stayed for the night." On the 12th of April he writes: "I rode with Brothers Hoffman and Neidig to Sister Snyder's; here we held a meeting and stayed for the night. September 2d. Left home on a journey to the State of New York; rode to Valentine Doubs, where I was to meet my *traveling companion*, William Brown; here I received the information that he was unable to accompany me, so my journey was prevented at this time. Sunday, October 20th. A Sacramental meeting is held at Jacob Thomas'. William Brown closed with a warm and feeling heart."

In 1822, on Christmas day, he writes: "This morning we had a blessed meeting before day. The people assembled before two o'clock; the meeting closed at daybreak. I preached in the forenoon and administered the Sacrament; John Brown preached in the afternoon, and Wm. Brown at night. December 23. A very rainy day; rode in company with Wm. Brown to the widow Bursh's, where we stayed for the night. On Sunday, September 25, 1824, I preached at Mr. Stam's at 2 o'clock; Bro. William Brown met me here. We rode together to Lancaster, and preached at night at Elliott's meeting house. Sunday, 26th. Had a blessed time in love feast. William Brown spoke in the German and John Brown in the English language. 27th. Came to Littlestown; lodged with William Brown. February 2d.

Came to Littlestown and lodged with William Brown." March 31, 1826, we find this record: "I came to the house where I have been so often and so kindly entertained, where I have always found an agreeable home day or night, but, alas! Sister Snyder was no more: she had departed this life. The home appeared no longer the same. All seemed desolate and empty. Nov. 24th. I set out for Baltimore. 25th. I came to this city and lodged with William Brown. October 20, 1827. Reached Baltimore, lodged with William Brown. Sunday, August 31, 1828. Came to camp meeting in Shenandoah County. Bro. William Brown preached in the afternoon. October 25th. I rode to Shippensburg. A new meeting house was dedicated to the Lord. Bros. William Brown, Griffith, and a Presbyterian minister were present. Sunday, 26th. This forenoon Brown preached first in the German language. 27th. I rode home with Brown." July 24, 1829, on his return from the West, he says: "I came to Bro. Wm. Brown's and stayed for the night." August 26th. After an interesting camp meeting he rode to Wm. Brown's and stayed for the night. In all probability the last time that this venerable old bishop was at this home.

The extracts quoted go to show that Bishop Newcomer must have been a valued friend and counselor to young Brown, and that he had his entire confidence. Brought in contact with an earnest, active, zealous spirit, as that old father possessed, Brown could have been nothing else than a faithful itinerant and an earnest man. He aided Newcomer in many of his meetings; and his home, after he left Mrs. Snyder's, was a place where Newcomer was especially delighted to come, and where he tarried whenever circumstances would allow.

In 1817, as we have seen, he traveled Hagerstown circuit. As a specimen of some of the discomforts to which these early ministers were subjected, a writer in the *Telescope* for May, 1858, gives the following: "About 1817, William Brown traveled our circuit, and John Russell traveled his first round with William Brown. In coming to their appointment one cold day, they had the Antietam Creek to cross, which ran through my father's property. It was so blocked up with ice, that only the channel was open. Brown succeeded in crossing, but Russell did not succeed until my father went to his assistance. They were both very cold, but after they were refreshed, the people began to gather, and we had a good meeting that night."

The following circumstance is related by Huber as having occurred at a camp meeting in Virginia, August 28, 1828. He was himself present and witnessed it: "Fathers Newcomer and Geeting, and Brothers W. Brown and W. Reinhart, with some other preachers, attended it. Newcomer preached on Sunday morning to a large congregation. When speaking, he wept like a mother over the corpse of her darling child; his words were attended with unusual power. Geeting followed with exhortation. Newcomer requested Brother Brown to preach in the afternoon. Brown hesitated, saying that he felt himself too unworthy. Newcomer said to him: 'Take up the cross; we will pray for you.'

"When Brown had read his text and commenced to preach, Newcomer prostrated himself upon his knees, behind Brown on the stand, and, with uplifted hands, prayed to God, for Christ's sake, to bless Brother Brown, and enable him to preach. The congregation, seeing Newcomer in that attitude, were melted into tears.

At the same time I heard a roaring-like sound above me among the trees. I looked up, but saw no appearance of wind. Suddenly something came over the people like a whirlwind. They fell over from their seats in the altar and outside of it. The cries of mourners, struck by the power of God, became so great that Brown's voice could not be heard; singing, prayer, and many conversions took place."

The General Conference for 1833, was held in Dresback's Church, Pickaway County, Ohio, May 14th. William Brown was one of the six delegates from the Pennsylvania Conference. This was one of the most important Conferences that had been held. It defined more definitely the power of the General Conference itself; how it should be composed; provided for securing the salary of the itinerant preacher; determined how long an itinerant should remain on a circuit, and among the most important of all, arranged for the issuing of a paper and the building of a printing establishment. At this Conference, Henry Kumler, Sr., Samuel Heistand and William Brown were elected Bishops. In this capacity he served the Church four years, and as an itinerant for twenty-five years.

William Brown has a connection with the temperance question which should not be omitted from his record. As said elsewhere he was a member of the General Conference of 1821. At that day there was not a very strong sentiment against the moderate (?) use of rum. Some of our own people were deriving profit, either directly or indirectly, from this wicked business. They probably knew no better. "It was the custom of the time, both by church members and ministers, to drink. The church records of many a New

England ordination or installation service of this period show that strong drinks were freely indulged in by both clergymen and laymen; and tradition has it that the United Brethren were far from free from what, at this day, is regarded by all good Christians as both disreputable and wicked." Rev. George Benedum introduced into the Conference a resolution to the effect "that no preacher shall be allowed to carry on a distillery." Rev. William Brown moved to strike out the word preacher, and insert member. His good common sense taught him that what was bad morally for a preacher was bad for a member. After some time spent in debating the matter, it was agreed to retain both words. As finally adopted, it read:

"Resolved, that neither preacher nor lay member shall be allowed to carry on a distillery; and that distillers be requested to cease the business; that the members of the General Conference be requested to lay this resolution before the several annual conferences; that it shall be the duty of the preachers to labor against the evils of intemperance, during the interval between this and the next General Conference, when the subject shall again be taken up for further consideration."

So far as we know, this is among the first official declarations made against the rum business by the American Churches. All honor to the little band of German preachers who dared even then to raise the banner of opposition so high; a banner which we are glad to say the Church has never allowed to be lowered, and all due honor to William Brown for the part which he played in the movement.

While Brown himself knew something of the hardships of a preacher's life and was willing to endure

them, he wanted the itinerants to be supported. During the year 1843, when residing in Indiana, one of the local brethren had been induced to go to Iowa as a missionary, and give himself entirely to the work if his family could be supported. The last part of this contract was not very well kept, which called from Brown the following earnest words: "Our lay members will not do justice to the brethren that labor in word and doctrine; the local are to come far and near and spend much precious time, say six months in the year, and nobody cares if they have money to pay their fare or horse-shoeing; as if preachers were slaves of society. The itinerants are to go all the time and live on the wind, or nearly so. A church that will not support a ministry should have none. If the Conference can appoint men in the circuits to ruin them and their families, then many of our best preachers must stay at home and labor. Look at the money subscribed to the Benevolent Fund and Home Missions. Preachers must do most of the paying and preaching into the bargain. There are so many wealthy members that have no bowels of compassion, no feeling for the living or the dead, nor for the Lord of life and glory."

William Brown was born July 9, 1796, and died May 11, 1868, aged 71 years 10 months and 2 days. His father, Peter Brown, died December 2, 1848, aged 78 years 6 months and 17 days. As far as we can learn the Bishop had but two children: Susanna Matilda, born November 3, 1829, and died December 8, 1831, while the parents were living in the East; William Otterbein Brown, the son, was born January 21, 1827, and died February 10, 1879. The children, with the parents and

grandparents, are all buried in the same graveyard, near the old home.

Peter Brown, the father, seems to have come West at a somewhat early day. In 1834, when on a visit to his father, the Bishop entered a piece of land in Benton County, Indiana. In 1838 he left Baltimore, Maryland, and came to Benton County, Indiana, to reside. While here he traveled several circuits and was presiding Elder a portion of the time, but during the last year sustained a local relation to the Church. While he did this, he was preaching more or less all the time. He died of congestion of the liver. There was no funeral discourse preached at the time of his burial, as he always opposed such services, believing this to be improper. He did not wish to have any at his own burial, and his wishes were complied with.

One who traveled in that section, while the Bishop was yet living, says of him: "I found him a good counselor and a good preacher for his day and language. I think his early preaching was in the German language. At the time I knew him he was preaching but little, yet he preached a few times for me, and his preaching was always very acceptable to his hearers." One of his nieces speaks of him thus. "He was a very tender and affectionate uncle, whom all dearly loved. He was upright and prompt in all his duties and relations in the Church. He preached in the English and German languages in his own and adjoining neighborhoods. He went as far as Danville, Illinois, to preach to the Germans. During this time he held a local relation to the Church. In his old age he went back to Pennsylvania and Maryland, where his family lived, and where he had

done some of his most effective preaching. When he returned and rehearsed the glad meetings he had with old friends, and how heaven and earth seemed to meet together, his great heart would melt and his voice choke for utterance."

The picture before us shows a large, full, closely shaven face, and with a very kindly expression in it. His eye is strong and piercing. The nose and mouth indicate strength of character and force of will; evidently a man who does his own thinking and has his own opinions. He was above medium size, rather strong and vigorous, and well fitted for the burdens of an itinerant's life. He was a man of good native mental force, and did much to advance the interests of the Church, not only where he lived but wherever he went. A man of devoted piety, who lived an upright, consistent life.

REV. SAMUEL HEISTAND

Ninth Bishop of the United Brethren in Christ.

SAMUEL HEISTAND was born in Page County, Virginia, March 3d, A. D. 1781. He was the youngest of six sons. His parents belonged to the Moravian Church. His mother was a native of Germany, and a woman of more than ordinary intelligence and piety. Two of his brothers, Abraham and John, became ministers in the United Brethren Church.

Samuel experienced religion when quite young, but did not live a very consistent life. He came to Fairfield County, Ohio, as nearly as we can ascertain, about 1804. In 1806 he was aroused from his backslidden state, under the preaching of Rev. George Benedum. He soon became associated with Mr. Benedum as a pioneer evangelist in Ohio, and was nicknamed his "apprentice." He was married to Margaret Raudebaugh, about 1808.

The influence of Mr. Benedum must have been very helpful to him. Mr. Benedum was one of the first United Brethren evangelists in Ohio. He settled in the Scioto Valley, and lifted up a standard around which the early settlers were induced to rally. He helped to organize the Miami Conference in 1810. One who knew him well says of him, "as a teacher of the young, Mr. Benedum was as mild and genial as the rays of a spring sun, yet he did not lack firmness; as a

helper to young preachers, none surpassed him. He heard their prayers and discourses with tenderness; his countenance beamed with pleasure when he discovered indications of talent and of improvement; he was slow to reprove, ready to encourage, and kept before their minds the importance of personal religion and dependence on God.

"I was present when he formed the first regular class on Pleasant Run in 1818. His invitations for members so captivated the people that they pressed around him in crowds, giving him their hands, weeping and shouting. At a camp meeting on Pleasant Run, I heard him preach a sermon before the Sacrament, and such was the profundity of thought, such the power of the Holy Ghost in the sermon, that it seemed to me that heaven and earth were coming together."

Under the instruction of such a man of God, and imbibing his spirit, Heistand became a very efficient minister of the gospel. He was licensed to exhort by the Miami Conference in 1819, and to preach in 1820, when thirty-nine years of age. We had but few members in the West, at that time, and they were in moderate circumstances. There were but few churches or organized societies, hence he must preach where he could find people to listen to him, and with but very meager compensation.

At a session of the Muskingum Conference held in Mt. Pleasant, Pa., in 1827, when the traveling preachers reported their salaries, it appeared that "S. C. Briggs received $50.00, J. Wilson $79.00, and John Crum $18.00; all were satisfied."

Well may the historian say, "By reference to the proceedings of this (Scioto) Conference, it will be seen

that the highest salary received during the last year, by any one man, did not exceed seventy dollars, while the average was about thirty apiece. The whole history of the United Brethren Church shows conclusively that no worldly motive could have induced men to leave their worldly occupations to become traveling preachers. The 'woe is me, if I preach not,' has reached the heart of many a pious young man, and driven him from friends and home to hunt up the lost sheep of the house of Israel; without even a staff to lean upon, save the Savior's own blessed promise, 'Lo, I am with you alway even unto the end of the world.' "

Says Spayth, "We have stated that the preachers were limited to from $80 to $160 per year. This is to be understood as the most one might justly receive, but how much less than that sum, next to nothing, had the Brethren preachers been subjected to, in the history of our Church for many years, can not be known at this time. This much we do know, that brethren traveled and preached extensively for years, and received less than twenty dollars a year, and these brethren had rising families, and were by no means in affluent circumstances. Not that these men preached to a poverty-stricken people, but the reverse; yet so it was, whether through ignorance or conscientious scruples, the preachers among the Germans received little or nothing. He that then would preach the gospel must do it without money or price; the harvest was great, the laborers were few. Those were times which tried men's faith, causing some conflicts, and placed the early ministers very often in straitened circumstances; yet they were enabled to say, 'The Lord hath delivered us out of them all.' "

The country was new and unsettled, and the privations incident to a pioneer life must be endured. As a specimen of the trials of these early preachers, we give the following: In 1837, a preacher was sent to the Juniata Circuit, Pa. This included Juniata, Perry and Mifflin Counties. His biographer says of him, "During the year he took up a number of new appointments in remote portions of the county inhabited by very poor people. He visited among them from house to house, lodged with them and shared their hospitalities. The best they had was cheerfully given him; but their poverty was such that even the very best was small in quantity and very inferior in quality. For months at a time, he did not see a morsel of wheat bread. Buckwheat, oats and corn constituted the food upon which the people among whom he labored, subsisted. On such diet he could live very comfortably, and never felt like uttering a complaint on account of the treatment he received, but the utter impossibility, at times, of securing food for his horse, was the source of frequent and distressing annoyance to him. For days and weeks did the poor brute have to go without a handful of grain, subsisting wholly upon grass, hay, or fodder. Often would he gladly have purchased grain to feed him, but money was almost non-existent then. For months did he go without a dollar in his pocket. If his horse lost a shoe, he would stop at a blacksmith shop, ask the smith to replace the shoe, intending to request him to trust him until he had money enough to pay. But when the good smith replied in answer to the question, 'I do not charge ministers,' after expressing many thanks, he would mount his horse and ride away with a merry heart. Frequently during this year, he suffered

most severely with cold while lodging with poor people. One night was especially remembered by him. It was terribly cold and stormy, and the room in which he was lodged was so open that the wind whistled through the cracks from all points of the compass. When shown to this room, he found upon examination that the bed consisted of a chaff tick with but little chaff in it, a muslin sheet, a threadbare blanket, and a light calico quilt. He piled his clothing upon this and vainly tried to sleep. The wind savagely blew, the old house shook, and he lay shivering with cold. About midnight he arose, went to the head of the stairs and called for his cloak and saddle cover, the latter a large bear skin. He placed the bear skin on the bed to lie upon, and his cloak over him, and was then enabled to sleep a little. Many nights were spent much in the same way. But he cheerfully bore all these sufferings and privations, and often rejoiced because of being permitted to preach the gospel to a poor, simple-minded people, who were so glad to learn of him the way of life and salvation."

In 1824, the Miami Conference was divided, and the eastern section took the name of Scioto. Its first session was held in Fairfield County, Ohio, June, 1825. Samuel Heistand, living within the bounds of this new Conference, became a member of it. On February 4, 1826, a Charter was granted by the Legislature of Ohio, to incorporate, "The Benevolent Society of the United Brethren in Christ," and among the incorporators we find the name of Samuel Heistand. The minutes of the Scioto Conference previous to 1829 are lost, but at the session which convened May 11, 1829, we find Samuel Heistand, with several others, present. In 1831

he was sent to Adelphos Circuit. He received $93, the largest salary paid this year to any of the preachers, which would indicate either that he had a wealthy field of labor, or that he was a faithful and most acceptable preacher, the latter of which is most likely true. In 1832, himself and John Clymer are sent to Muskingum Circuit, and receive jointly for their year of service $155.80. In 1833, he traveled Washington Circuit. He was a faithful itinerant. One who knew him well said of him, "He was a man of deep piety, a faithful and efficient expounder of the Holy Scriptures, by no means an orator, but a close practical reasoner. No man could be in his company without feeling that in him were sweetly blended the true characteristics of a friend, a Christian and a divine."

He was Secretary of the General Conference which met in 1821. He was a member of the Conference which met in 1825. Newcomer and Hoffman were the presiding Bishops. Some important changes of Church polity occurred at this Conference. Some modification was made in the mode of baptism. Hitherto there had been three grades recognized in the ministry. It was now decided that there should be no special ordination of the Bishops, and that policy still prevails. Hitherto the Presiding Eldership had not been looked upon as a very important office. Elders had been taken for the most part from the local preachers and were not expected to travel. It was now agreed that they should give their whole time to their districts, and receive an equal salary with the other itinerant preachers. A certain portion of the salary of the traveling preacher was set apart for the support of the Elder. So also it was required that hereafter a collection be lifted at each

appointment, for the support of the Bishop. He should receive the usual allowance paid to the traveling preacher, viz.: $160 to a married man, and $80 to a single man. Previous to this time the Bishops had supported themselves mainly from their own resources. Boehm was aided by his farm, Newcomer had resources of his own, Hoffman for the most part depended on his own funds. The measures now adopted were a great step in advance, and made the work more efficient.

It was also resolved at this time, "that, if *necessary*, an English as well as a German secretary shall be elected at any annual Conference." Thus far the German has been in the ascendant, but the English is gradually working its way in. In 1821, it was agreed that the discipline should be published in both languages, and it so appeared, the left side of each page having German and the right side English.

The General Conference of 1833 convened in Pickaway County. It consisted of thirty-three delegates, and among them was Samuel Heistand. At this time certain changes were made as to the composition of the General Conference; provision was made for increasing the salary of an itinerant; also the length of time he might remain on a circuit; but the most important of all possibly, and that which has most vitally affected the Church, was the projecting of a printing establishment, and the appointment of a board of trustees who should solicit subscriptions and take steps to publish "a paper devoted to religious, moral and literary intelligence."

The devoted Newcomer having died after a long and eventful career, leaving Henry Kumler, Sr., the only Bishop at this Conference, Henry Kumler, William

Brown and Samuel Heistand were elected Bishops for the ensuing four years. Heistand was now about fifty-two years of age.

At the Conference of 1837, he was re-elected to the office of Bishop, in connection with Henry Kumler and Jacob Erb. The Conference convened at Germantown, May 9th. Heistand delivered the opening sermon, which we were told was very touching, made so perhaps because it came from a man who stood on the very verge of the unknown future. This was perhaps one among the most important Conferences held, as it led to the adoption of the Constitution of the Church. The paper presented was approved, and ordered published with a circular letter calling the attention of the Church to the same, and asking that the delegates to the Conference of 1841 be instructed to adopt, amend, or reject the same.

Soon after this Bishop Heistand was holding a Conference in Pennsylvania. One who met him there says of him: "He had the appearance of a very good man. He was well read, especially in the Scriptures, and a speaker of marked intellectual and emotional powers. At the close of the session he addressed the Conference as if conscious that it was his dying address; which it really was, for he fell asleep in Jesus soon after. Tears flowed down his cheeks while he spoke, and both the manner and matter of his remarks were well calculated to make a deep impression upon the minds of the body addressed; and this they certainly did. One point upon which he dwelt with much emphasis and apparent anxiety, and against which he warned the Conference, was that of giving the Bishops too much power. It seemed as if the aged father saw danger in that direction."

He took an active part in the labors and business of the Church until his death, as the records of the Annual and General Conferences will show. He labored with Kumler, Erb, Coons, Hanby, Russell, Benedum, Hoffman and men of that class, and did faithful service. As shown before, he was one of the incorporators of the Benevolent Society and was always interested in its prosperity. He was a faithful friend to the missionary work and to the religious press, and a lover of the Church of his choice. He was a man a little above medium size, well built, and weighed at times as much as two hundred pounds. He was a very moderate English scholar, but well read in the German, his native language. He was a man of good social qualities, and noted for his generous hospitality, no one ever going away hungry from his door. He died in Fairfield County, Ohio, October 9, 1838. His age was fifty-six years seven months and six days. "Until a short time prior to his death he retained his wonted vigor and strength of mind. In conversation with his brother Joseph four days previous to his departure he said he had during the day 'felt the sweet drawings of heaven more powerfully than ever before;' and after his speech had failed him, the name 'heaven' pronounced in his hearing would cause his face to be lit up with a smile."

He had a natural impediment in his speech which was slightly in his way until he became thoroughly aroused, and then he became eloquent. He was a faithful preacher of the Word.

At a camp-meeting held near Lancaster, Fairfield County, Ohio, he, with Hanby and a number of other preachers, was in the stand. It was his turn to preach, and he spoke from Daniel, "They that be wise shall

shine as the brightness of the firmament." He was in good trim for preaching, and a wonderful power appeared to accompany the word. There seemed to be a sound all over the camp-ground, like the "rushing of a mighty wind," as on the day of Pentecost. Hanby arose to exhort, stood a moment without saying a word, and was then so overcome that he knelt down at Bishop Heistand's knees. Another one arose to speak, but he also took his seat without saying anything. God was present in His word and honored the labors of His servant.

So lived and died this faithful servant of God. If he did not have time for the accumulation of worldly riches, he laid up for himself treasures in heaven. After almost twenty years of ministerial service, he was called to receive the reward of his labors.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

"The pains of death are passed,
Labor and sorrow cease,
And life's long warfare closed at last,
His soul is found in peace.

"Soldier of Christ, well done,
Praise be thy new employ;
And while eternal ages run
Rest in thy Savior's joy."

REV. JACOB ERB

Tenth Bishop of the United Brethren in Christ

JACOB ERB was born two miles southeast of Manheim, Lancaster County, Penn., on the 25th day of May, A. D. 1804. He died at Shiremanstown, Cumberland County, Penn., April 29, 1883, aged seventy-eight years eleven months and four days. His grandfather, Christian Erb, was born in Switzerland in A. D. 1736, and when only three years of age was brought to this country. His father was also named Christian, and was born in Lancaster County, in A. D. 1758. His maternal grandfather was Abraham Hershey, who emigrated from Switzerland to America in A. D. 1759. His mother's maiden name was Elizabeth, a sister to Christian and Abraham Hershey, early preachers in the United Brethren Church.

In A. D. 1810, when Jacob was six years of age, his parents moved from Lancaster County, to Cumberland County, Penn., and settled on a tract of land on the banks of the Susquehanna, opposite Harrisburg. On that farm his father died in 1820. After the death of the father, the family removed from the farm to Wormleysburgh, where the mother resided until the time of her death, which occurred when she was eighty-five years of age.

Before and after the father's death his home was a regular preaching place for the United Brethren. When

Jacob was sixteen years of age, he was converted at his own home in the month of January, 1820, and joined the Church of the United Brethren in Christ. After his father's death he lived with his mother during the winter, and in the summer labored on a farm of his brother-in-law, Samuel Eberly, near Shiremanstown, Penn. The year after his conversion he began to exhort the people to attain to an experimental knowledge of saving grace. On being urged by Father Hershey and by Neidig to enter the active ministry, after mature thought and prayer he consented and was licensed to preach by the Hagerstown Conference, which met at the home of John Cronise, Frederick County, Md., May 3, A. D. 1823. He was then about nineteen years of age, and had been a member of the Church for three years. He was appointed to Lancaster Circuit, which then embraced thirty appointments; in his zeal to spread the work he soon enlarged it to forty appointments. In 1824, he was appointed to Hagerstown Circuit as junior preacher with Henry Burtner. May 10, 1825, he was again sent to Lancaster Circuit, and opened a mission toward Philadelphia.

During this time he also made a trip to Rochester, N. Y., and Camden, in company with Christian Smith. He was ordained to the office of Elder at Chambersburg, Franklin County, Penn., November 17, 1825. The field did not look so discouraging to him as to some of his predecessors, and yet to be a minister in his time was no child's play. One of his contemporaries gives us a brief picture of the work of the ministry about the time that Erb began it:

"In those days our services were held in private houses, barns and groves. I do not recollect that there

was one meeting-house in Cumberland Valley, except at Shropp's. The circuits were large and our members but sparsely settled throughout the country. Our circuit embraced part of Frederick and Washington Counties in Maryland, and part of Franklin County, Penn., and had no less than thirty appointments. It required four weeks to make the round. At this time all east of the Susquehanna River was called the Lancaster Circuit. The preachers often had very long rides to reach their appointments, and often through very inclement weather, but they seldom disappointed unless they were sick. It was common for our people to go twenty or thirty miles to a protracted meeting, and many would walk this distance. At these meetings the beds were spread upon the floor and the people were quartered around the room.

"The preachers had but little time to read; some got but little, others no pay. I remember hearing one say, who is yet living (this was in 1858), that he was out of pocket for his preaching nine hundred dollars. I heard George Geeting (son of the Bishop) tell my parents, with tears, that he was traveling his first round on his circuit when he heard of his father's death. He said he never was more anxious to see him than at that time, but of that pleasure he was deprived; but although it was a trial, he was submissive to the will of God and received the descending mantle of his sainted father

"These were good men, pure in life and adorned with virtue. They were plain in language, relying upon the divine energy granted them. They did not pretend to refinement of composition, but relied upon the divine spirit working with them, and, like the fishermen

of Galilee, they boldly proclaimed a risen Savior to a fallen world. They bestowed but little care upon the study of style, and it was no doubt because they were aided by a co-operation greater than that of man. God was with these men, and they were instrumental in the conversion of many precious souls. I have often heard them preach at camp-meetings with so much power, that proud philosophy gave way and sinners were cut to the heart all over the camp. Some would fall like dead men; others would call aloud for mercy, and often the altar was crowded with penitent sinners."

As a minister, Erb labored extensively in his native State, in New York and in Canada, as early as A. D. 1825, when only twenty-one years of age. He was in Rochester on the 25th of October, 1825, when the water was first let into the Erie Canal. When young he was sent by his Conference as a missionary to Canada. Alone, with his knapsack on his back, he journeyed on foot, like his Master before him, going from place to place, talking with the people and preaching to them as he had opportunity, seeking in every way to lead them to Christ. Years after this, when, as Bishop, he was holding a session of Scioto Conference, he had occasion to refer to this experience. In order to provide for the preachers when they became unfit for travel, it had been arranged that each preacher on joining Conference, should be asked to give his note for ten dollars, the payment of the interest on which amount should entitle to membership in the society. At one of the Bishops' Conferences an opportunity had been given, but the preachers, anticipating, perhaps, that small salaries would come to them during the year, were not in a very great hurry to give their notes. Erb, who was

in the chair, saw something must be done to arouse the newly admitted brethren to a sense of their duty. He arose, and in substance said: "Brethren, a few years ago, I was a missionary in Canada. I was traveling along the road one day on foot, with my knapsack on my back, thinking of the friends I had left behind me in the States, and fearing I was not doing much good here, when on making a turn in the road, *I saw the Devil.* He addressed me and said, 'Erb, you are making a great fool of yourself.' I answered 'Not so.' He insisted that I was, and I inquired why he so thought. He replied 'You might have had a pleasant time at home among your friends if you had remained there, but you have come over here, and you are traveling up and down these valleys with no pay, no means of support, no one caring for you. If you are able to endure it for a few years, you will become old and crippled and poor, and you can then go home and live for a time in poverty and die in disgrace.'" Said Erb, "I then became a little excited and told the Devil he lied; that the preachers had organized a benevolent society, and that the interest of the money they paid was to aid needy preachers, and that when I reached old age, if I had nothing of my own, I would be cared for by my brethren Brethren, I want you to make good my statements to the Devil." It is needless to say that, after such a realistic address as that, they responded freely with their notes.

Erb was not only a fair preacher, but his plain, practical German sense made him a good organizer, and for his skill in this direction the Church is very much indebted to him. East of the Susquehanna River other men had labored before him, but to his executive ability

the United Brethren Church as a denomination owes its first definite organization. In 1823, he preached on the Lancaster Circuit. It extended from Harrisburg to Lancaster, out to Turkey Hill, thence to Columbia, to Marietta, Maytown, Middletown and Highspire, thence to Hummelstown, Union Water Works, Annville, Lebanon, Shaeftown, Ephrata, Manheim and Litz. All over this field were members who were recognized as such, but they were not formed into classes and enrolled in a formal manner. Mr. Erb then regarded this as a great mistake, but their minds had to be prepared for the important step to be taken, in formally organizing by reception and enrollment. After the lapse of several years it appeared to him that the proper time had come. It was during the year 1827 that he formed the first class of church members in the United Brethren Church east of the Susquehanna River. Classes had been formed west of the river before this date. This organization took place at what is called Sherk's old meeting-house, located in the northwestern part of Lebanon County, several miles east of Grantville.

In the year 1830, when he preached on Halifax Circuit, he baptized, by immersion, Elder John Winebrenner in the Susquehanna River at Harrisburg, Penn. Erb and Winebrenner had often held revival meetings together, and when the latter changed his views on church matters, he preached what is generally known in that country as the "1830 Sermon on Baptism." Immediately after the delivery of the sermon, he proceeded to the river, and Mr. Erb baptized him just above the place where the Cumberland Valley Railroad bridge is now located. This occurred on Sabbath, July 4, A. D. 1830, about 3 o'clock in the afternoon.

In 1829, when twenty-four years of age, Erb was a delegate to the General Conference, when Christian Newcomer and Henry Kumler, Sr., were Bishops. It met in Fairfield County, Ohio. With William Brown, Henry Burtner, John Hendricks, Thomas Miller, John Zahn, Simon Dresbach and Ezekiel Boring he came to Ohio, to represent the old Hagerstown Conference, when but four Conferences composed the whole Church. He was the last to die of the twenty-eight members who composed that body. He was also a member of the General Conference which convened in Pickaway County, Ohio. Since the previous one, Newcomer had gone to rest. At this Conference steps were taken to publish a paper under the direction of the General Conference as soon as a sufficient number of subscribers could be secured. George Dresbach, Jonathan Dresbach and John Russel were appointed trustees to carry into effect the intention of the Conference. The first paper was issued about January 1, 1835. In 1837, Jacob Erb was elected one of the Bishops of the Church. With him were associated Samuel Heistand and Henry Kumler, Sr. In 1841, he was re-elected to the Bishop's office and associated with Henry Kumler, Sr., John Coons and Henry Kumler, Jr. In 1845, he was elected the editor of the German paper, *The Busy Martha.* In 1849, he was again elected to the office of Bishop, and associated in this office with J. J. Glossbrenner and David Edwards. For the period of twelve years he filled acceptably the office of Bishop in this Church.

In the year 1840, John Russel, one of the most learned and active men in the Church, and who was then residing in Baltimore, was encouraged by his friends to establish a German paper in the city, in the

interests of the Church. It was to be a semi-monthly sheet with the title of *Busy Martha*. The first number appeared March 7, 1840. About May 20, 1841, for some reason, it was temporarily suspended. The General Conference resolved this year to establish a German paper in Baltimore, and appointed trustees to carry out this purpose. Bishop Erb was elected editor and publisher. The *Busy Martha* was thereupon transferred to the Church authorities. The first number under the new management was issued July 1, 1841, under what were supposed to be very favorable auspices. It was discontinued for lack of patronage June 22, 1842, much to the regret of the English as well as the German brethren, many of whom had contributed to its support. The closing words of the editor are very matter-of-fact, and at this late day almost provoke a smile. "With pain I am compelled to notify the readers of the *Busy Martha* that I have no prospects which would justify me in continuing its further publication in this place; for it appears to me as if almost everything that could be a hindrance has been raised to prevent the publication of a third volume of the *Busy Martha*. (1) It appears to me that the trustees who were elected by the General Conference care nothing about the matter. (2) The printer is not disposed to print the *Martha* any longer. (3) A considerable number of subscribers have not paid for the second volume, which in justice should have been done," etc.

In 1831, he traveled Littlestown Circuit The succeeding year he spent in general work, and with Bishop Brown compiled the English Hymn Book. For the next three years he was Presiding Elder of the Carlisle district, and during this time made a visit to Canada.

In 1836, he was sent to the Canada Mission. During this year he was married to Elizabeth Shirk, of Erie County, New York. He was made pastor of the Church in Baltimore, and was the pastor when an effort was made to wrest the property from the Church. In 1854 and the following year he was Presiding Elder in the Chambersburg district. In 1856, he was appointed agent to collect money for Philadelphia Circuit. The next year he was again Presiding Elder for the Chambersburg district. In 1858, the Board of Missions put him in charge of the Canada Mission Conference. He was continued the next year in charge of this Conference, and appointed agent for the printing establishment. The two following years (1860 and 1861), he labored in this interest and that of Otterbein University. In 1869 he was engaged in the erection of the Boas Street Church edifice at Harrisburg, Pa. His more active work ceased with this, but he never considered himself as local. He served as pastor twenty-two years, as Presiding Elder seven years, as Bishop twelve years, as agent three years. During the last sixteen years of his life he was not able for regular work; yet always ready to assist by preaching, by counseling, and in whatever way he could when his health permitted.

The trouble with the Otterbein Church at Baltimore was a serious one. Brother Erb himself puts it thus in a communication to the *Telescope* of January 7, 1846: "The members of this church, with myself, are still engaged in opposing a set of men who pretend to be its officers, and as we expelled one of these pretenders under a charge of adultery, or for having two wives, and another for untruth, and others for creating disor-

der in the church, and as others had previously sent us written resignations of their offices in the church, we have no notion of giving up the contest, but feel confident that the Lord will not permit or suffer the enemy to triumph over His people for coming up to the requirements of Scripture." If the Bishop were to re-write that to-day, he might make it a little more tender, and yet there is no doubt that during the years he was in charge here, he was very much harassed and annoyed by mischievous men. These men, aided by sympathizers in the German Reformed Church, locked the church against Bishop Erb, on October 5, 1842, and said he should never preach in it again. They instituted suit against Erb and others, praying for an injunction, but were defeated. Then they prayed the court for a mandamus. This was settled on November 12, 1846, when the judge gave his decision in favor of Erb and his associates. On Wednesday, the 18th, the busy hum of those who were there to put the church in order for worship was heard. The following Sunday it was to be opened again for service, and the hearts of the pastor and his people be made glad. While in this happy state, Bishop Russel and his wife arrived to witness this joy.

One who was present at the scene thus writes: "On Sunday morning the long silenced bells began to ring, once more inviting friend and foe, as in days gone by, to come to the house of the Lord. This was a solemn hour; as far as the sound of those bells could be heard you could see old and young, white and black, standing in doors or looking out of the windows, gazing towards the steeple of Otterbein's Church, trying to convince their minds, with the eye, what the ear could

not accomplish, and when you met with a brother or sister, you could see the tears of gratitude rolling down their cheeks, and the first utterance was, 'Thank the Lord.' Erb preached from Psalms 50: 14, 15. I never witnessed such a scene in a congregation before. Smiles of joy on every countenance mingled with tears from every eye. Then each humbling himself before Him who is mighty to save, pouring out sincere prayers to the Throne of Grace, imploring the Lord to forgive their enemies, that they might be brought from darkness to light, and see that they who fight against His people are warring against the Mighty One in Israel."

Erb was for a time a Trustee of Otterbein University. In connection with J. Weaver, he was an agent of the University in Maryland, Virginia and Pennsylvania, selling scholarships with a view of endowing a German professorship, and in other ways advancing its interests. In 1866 and the two following years, he was connected as part owner of Cottage Hill Seminary, an institution for the higher training of young women, located at York, Pa. In the *Telescope* of March 24, 1869, he says: "Education tends to the elevation of man and better fits him for the discharge of the duties of the various relations in life, and *especially ministers of the gospel.* But while we thus speak we hope it may not be so interpreted as to drive out of the ministry men who, by long experience and practical efficiency in this work, have become of value to the Church, because they may not be up with the times in rhetoric, algebra or astronomy. Those who have made themselves efficient by faithful work and long experience, let it be accounted to their credit in lieu of other and less important acquirements. *Put the boys through on the books,*

but let the veteran workers have credit for all the knowledge they have derived from the school of experience. Weed out the worthless, but let the faithful and serviceable be retained in the places which they have heretofore honored." These are utterances whose good sense commend them to the judgment of every thoughtful man.

During his ministry of sixty years, it was his privilege to attend sixty sessions of the Annual Conference, being present at all its sessions during his ministerial life excepting the last, in 1883, which he so much desired to attend, as his letter to Conference clearly indicated, but owing to failing health and mental powers he was unable to do so. From his letter to the Conference we make this extract:

"I love to look back and see the progress which we as a Church have made. How our brethren have pushed forward the work is seen in the hundreds of churches built, the thousands of members received, many of whom are already safe in heaven; in the schools which have been founded, in the institutions of benevolence; in our publishing house—becoming every year more and more extensive; and in the noble work of our missionary society. I thank God that I have lived to see this day, which presents such grand monuments of substantial growth of the Church of the United Brethren in Christ. As a humble member of this Conference I always tried to do my duty. In looking back I can see where I might have done better service, but I console myself with the thought that I always tried to bring an honest heart to my work. A kind heavenly Father granted to me the privilege of attending, in consecutive order, sixty annual sessions of the

Pennsylvania Conference. Could I be present with you, this would be my sixty-first. My faith in God is strong, my confidence in His word unshaken, and I know by personal experience there is a power in true religion. The future of a blessed life is to me full of hope and promise. God is my refuge and my strength."

He came to the parsonage one day to have a talk with his pastor, and tell him how differently death appeared when we are ourselves about to meet the realities of it. "To try to console the dying is one thing, to face death yourself is another." Later on, when disease was pressing him, he realized that he was apt to be a little dissatisfied with his lot, and that his spirit was not as submissive as it should be. He believed that it was his privilege to rise above such an experience, and for such he contended. His struggles were somewhat protracted. The night in which he gained the victory, his pastor, Rev. D. R. Burkholder, sat by his bedside. After his severe struggle, when victory came it was complete. The following morning he said to his daughter Sue: "Last night I completely conquered the Devil." After this he never complained. He was serene in spirit, calm, passive and peaceful to the end. At times his mind would wander to his early years and he would live over again the scenes of his early ministry. When his brethren came in he always invited them to pray with him, and, though at times his mind would wander a little, he would always respond with an intelligent *Amen*.

He died on the 29th of April, 1883, and was buried in Shropp's Grave-Yard, near Shiremanstown, Penn. The funeral services were conducted by Bishop Dickson from John 14: 1, 23. During this interesting discourse

he related the following impressive incident concerning himself. "Father J. Russell signed my first Quarterly Conference license. Father Hanby signed my Annual Conference license, and Father Erb signed my Ordination license. I have now participated at the funeral services of each of these fathers."

Said his late pastor of him: "As a minister he was studious, thoughtful, logical. His power was felt and his fame went abroad. He advocated and contended for harmony between the outer rectitude and the inner experience. He proved his ministry in the last moments of his life. His faith was strong, his hope was bright, his end was peaceful. As the shades of night were gathering around us he calmly fell asleep in Jesus. Peace, be still; the Master called his aged servant from labor to rest, and while we miss his presence and counsel, his influence lives."

When he came to preside over Allegheny Conference, he found some restless spirits who possibly wanted to test the mettle of their Bishop, and he had trouble to keep them in proper bounds. One day he said to them "In the other Conference when the Bishop makes a few remarks he puts the question and that is the end of it; but you won't have it so here." And yet these men learned to love him very dearly. Says one of these same men in a note: "He was about five feet nine inches in height, and would weigh about one hundred and seventy-five pounds. He was full of fun and enjoyed a good joke and a pleasant sally of wit, but was not foolish about it. He was a very hospitable man, who liked to entertain his friends and enjoyed their society. He was open-hearted and generous, giving freely of his money to advance interests that he loved. His ances-

tors were Mennonites, and some of their peculiarities clung to him all his life. He dressed often without a collar, with a white neck-tie, a shadbelly coat, generally of a brown color, and wore a white hat. He was a good German scholar and preacher, but not so good in English. Never lazy in the pulpit, but full of animation, and his eyes would sparkle when he threw his whole soul into his subject. He was often in tears himself and melted his hearers to tears. His preaching was practical and awakening. A stranger's first impression of him would be, 'That man is in earnest and believes what he says.' He was never jealous of others. It did him good to hear them preach well. He rejoiced at their success, and therefore had the esteem and good will of all. He favored colleges, Sabbath schools, and everything that looked like enterprise and growth. In this respect he was in advance of many of his brethren. The Church did not move forward and leave him behind, sour and discontented, but he grew with it, and kept himself in good spirits. In his later years he was tender and fatherly, kind and forgiving. The Church lost a valuable man, a faithful member, a devoted friend, when he was called hence."

"Yet what is death, so it be glorious?
'Tis a sunset."

REV. HENRY KUMLER, JR.

Eleventh Bishop of the United Brethren in Christ.

HENRY KUMLER, JR., was born at Myerstown, in Lancaster county, Penn., January 9, 1801, but was brought up at Greencastle, Franklin County, Penn. He was one of eleven children. His father, also named Henry Kumler, had been brought up in the German Reformed Church, while his mother had been reared a Mennonite. Young Henry had very poor educational advantages. Between six and fourteen years of age he went to school some, but his teacher was very inefficient. When not drunk, he was very severe, and poor Henry had to suffer the consequences of that ungoverned temper.

The father, while a nominal member of church, was not a converted man. About the year 1812 he experienced a change of heart, and established an altar of prayer in his home. One evening, feeling in an unusually happy condition, he sang and prayed, and was especially drawn out in prayer for his children. He named them, and prayed for them with unusual fervor. The mother followed in prayer on their behalf. Soon one of them cried out, "I am lost!" then another. The father, while still on his knees, passed around among his children and encouraged them to go to God. In a tender tone he said to the boy: "Henry, do you not wish to go with me to Heaven?" The

boy's heart was almost broken, and he began to weep and pray. About three months after this period he was converted. He tells the story himself in the following language: "While at a meeting at Jacob Wengert's, my soul was more than ever depressed, burdened and gloomy, and my distress on account of sin was very great. When the change was effected I could not help knowing the fact. My chains fell off; my prison doors were broken open; my condemned soul no longer trembled under the sentence of death. My tongue was filled with praise, and my mouth with laughter. I felt myself one of the favored of the Lord. For weeks after this I was as one who knew no want. My water was pleasant, my bread was sweet, and labor rest. I loved sincerely, and my love knew no bounds. I delighted in the closet, the prayer meeting, the society of the just; and the word of God was heard with gladness."

Soon after his conversion he joined the United Brethren church, of which his father was a member. When fourteen years of age he was made leader of a class in Greencastle. He had about three and a half miles to walk to meet his class, but he attended to his duties faithfully. The young people, many of them church members, who had been taught to ridicule the kind of piety which this boy practiced would see him on his way to meeting, and would annoy him by using such remarks as the following: "Ha, Henry, going for more glory and hallelujah, are you?"

While a class leader the Spirit began to operate upon his heart, and he could not get rid of the impression that it was his duty to preach the gospel. "Feeling an utter want of fitness, either to exhort or preach, he

shrank from duty, concealed his convictions in his own bosom, and thereby brought upon his soul darkness, doubts and keen distress. His cheeks were often wet with tears as he followed the plow, meditating upon these things, or while he wandered and prayed for hours together in the woods." He finally opened his heart to his friend, F. Baulus who gave him good advice. A sermon having been preached by Rev. William Brown, who afterward became a bishop in the church, it made a very deep impression on his mind. He attempted to exhort after him. The family moved to Ohio in 1819. After exhorting about a year he was authorized to preach. His license is signed by C. Newcomer, bears date June 2, 1819, and was given to him while threshing grain in his father's barn. He was then in his nineteenth year. An amusing story is told of his first preaching. When in the midst of his discourse a woman in the audience was seized with what was familiarly known in that day as "the jerks." His attention for the moment having been called away, he lost his bearings, and the text and sermon disappeared from his mind. He could not recall the subject, the words of the text, nor where they could be found. He was in a quandary, and did not know what to do. He did not want to sit down, and he could not go on. Turning to a brother who sat by his side, he said to him in a subdued tone of voice, "Brother John, where is my text?" Brother Featherhoff gave him the desired information, and he finished his sermon without further molestation.

"Instead of devoting himself to the ministry without reserve, he was persuaded by his relatives to attend first to the securement of a good home for his family,

meantime to preach as he could gratuitously. Against this course both his understanding and his conscience protested, but he was unable to resist the appeals of worldly prudence which came to him from all sides. Sometimes he would break away and spend more time in preaching than his pecuniary interests seemed to allow. On one occasion of this kind, returning from rather a long preaching tour, he was met by his prudent father-in-law, who was in a very serious mood. "Henry," said he, "when a man is married he ought to take care of his family, and if you intend to be an itinerant, you can not keep a wife, and I will have to take Christena home again." To a spirited young man with a young wife this kind of influence was hard to resist, and it eventually drove him into extensive business with the hope that he might soon acquire a competence and become an untrammeled itinerant. With this object in view, he removed to Preble county, erected a large mill for grinding, started a woolen factory, opened a tanyard and cleared out a farm. And yet, while he had all these enterprises on hand, he preached every Sabbath and often through the week at funerals, but he preached without preparation, and most of the time without the Spirit. Thus he toiled in what he calls "Egyptian servitude" sixteen years, much of which time he had little peace, nay, was very unhappy. He did nothing to improve his fortune and nothing comparatively for the Lord. But he was in the snare of Satan, and how was he to be released? God had prepared a Nathan in the person of a humble currier in his employ, to administer a salutary reproof. Calling him into the shop one day he said, "Brother Kumler, I want to talk plainly to you. One who has so much

business on hand as you have is not fit to preach, and you had better quit it. You have no religion, and you are doing no good by your preaching. These old church preachers can preach without the spirit, for they have the form, but you have neither form nor power."

These words burned like a blister at the time, but they were wholesome. He felt the force of the reproof, and made no apologies for himself. He took his case to God, covenanted to be his minister, sold his mills, settled up his affairs, and threw himself unreservedly into the itinerancy. "Oh, had I been wise," he has often said, "and obeyed God instead of man, how much more good I might have done and how many grievous sorrows would I have escaped. I have," he has said, "traveled wherever sent since I became an itinerant; have received often a mere pittance for support; have endured weariness, privations, and yet I have been a happy man, even in temporal matters I have done better than when I devoted myself to them."

Mr. Kumler had been a class leader for three years, in his early life, an exhorter one year, sixteen years a local and half itinerant preacher, and twenty years an unreserved itinerant until 1854, when he became connected with the Telescope office. He was elected presiding elder in Miami conference in 1836, in which office he continued until 1841, when he was elected bishop, and served in this capacity four years. In 1846 he was re-elected presiding elder, in which office, with the exception of two years, he continued until 1853.

In 1853 he was a trustee of the printing house, and traveled in its interest. On February 24, 1854, he was elected publishing agent. He was not in favor of high salaries, and this may be one reason why his election was

not looked upon with much favor by some of the employes. The next day after his election he writes: "Had much perplexity to-day with the office buildings, and officers looking down their noses and resigning their offices." March 2, he says: "Matters are very perplexing here in view of habits which have resulted from principles of loose government. Oh, Lord, give me wisdom." He was a man of strong convictions. He had his own judgment as how to best carry on this business for the good of the church. He was a fast friend to the establishment, but also loyal to his convictions of duty. A man of such intense nature and so thoroughly conscientious could not have smooth sailing unless he had things his own way. His diary, during these months, shows a great deal of care and perplexity, and yet, withal, as sweet and forgiving a spirit as the circumstances could permit.

He removed to Dayton and entered upon his work. March 14th he writes: "This morning I had great trials. When a brother, who should have more sense, treats one with hard language it sets hard. Oh, God, give me more patience to bear all things."

21st—"The question was raised to-day in the office whether attending to its business was serving Mammon or Christ."

27th—"We had a meeting at the office to-day for a better organization, so that each one is to mind his own part. If each is minded to do his part all is pleasant."

April 4th—"To-day I had much aggravation, our pressman left without finding us a proper man in his place. I do not intend to let the devil deceive me."

10th—"Returned to Dayton and found things out of fix. Oh, how I am tempted."

11th—"To-day I had a gloomy day. I had a settlement among the men with whom a difficulty existed. I hope it will go better."

14th—"Had some trouble to-day with the girls. They are not worth what they cost in a printing office. They can do no errands. Boys are much cheaper."

17th—"I did not know how much a man could do to win an enemy until I tried so to do. I am sorry I have not more patience with my enemies."

18th—"This day was a day of perpetual aggravation to me. Oh God, I have not half the patience I need for an agent here at this establishment."

22d—"To-day I had much to do, I am very much perplexed."

24th—"This was another day of perplexity to me. Some of our hands were on a spree and left the business lag. I am disheartened about things here. All kinds of aggravation must be met with when there are some twenty-five hands to work. Oh my soul, have thou more patience when things seem to go wrong."

26th—"I am almost out of patience. Some things are going wrong every day."

April 2d—"To-day I am much perplexed because of the multitude of business. I believe in my heart we will never get done with business. Oh Lord, grant that I may at least be done to die."

Monday, April 8th, was an unusally bad day. "This day was a day of trouble, also a day of great trial. Indeed I thought the devil was loose. I fear I will get angry."

9th—"This morning Satan has sought to provoke me to anger. Oh, my God, help me to lean on Thy grace."

On the 11th light seemed to break in. "This day was a pleasant day to me. Oh, what a pity that mankind is not more tender to his species. If man is happy himself, he can make others so too."

22d—"This day I am made to lament the waste of things about the office and yet I am so fixed I can not help this excess."

23d—"I am resolved not to fret so much as I have done."

26th—"To-day I had a better time than common; was in a good humor all day."

July 11th—"This was a day of perplexity to me because of the indifference of hands. When men are not willing to do their duty how provoking."

A new trouble comes up, which adds not a little to his perplexities, and even went so far as to interfere with his church relations.

July 15th—"This day I had some perplexities with Brother ——— about the withholding of the money pledged for the removal of the office to Dayton."

July 18th—"To-day I had my patience tried again. I have more hopes that the things falling out to me in Dayton, as they do will make me a better man."

August 14th—"Was not in the office one minute until I was provoked. I had provocation upon provocation. Men are intent upon imposing on this office by unjust bills."

On the 18th he writes: "This was a day of anxiety and fear, for I had promised money, and the last hope of getting it all failed. This gave me much uneasiness indeed."

On the following day he writes: "To-day I got all the money I needed, and some to spare."

August 30th there came a new revelation to him: "To-day I discovered a serpent striking somewhere, a deep-laid plot to get me away from this office. Oh, Lord, grant me that favor, that if Thou desirest me away from here, it may come to pass."

Wednesday, September 6th, he attends the annual conference at Miltonville—"The conference concluded I was blamable for not holding fellowship with the brethren at Dayton, which I can not do. In this difficulty, I am not contending for dollars of my own, but for the rights of the printing office. Oh, Lord, guide me aright!"

November 11th—"I had some trouble in word about what some in the office call stinginess in me, but I charge them with being wasteful in little things."

21st—"This day I had some perplexity, but I bore it in patience. The printing office is a hard case to manage; grace is needed."

22d—"I am much depressed in spirit to-day, that I feel as though I could not stay about such a concern any longer. I wish I could undo my coming here."

28th—"I feel as though I was too much concerned for the office, or others too little. Men are getting too nice to do their duty."

December 8th—"This day my relation as trustee and publishing agent of the printing establishment did cease, not to be renewed soon."

9th—"I have not been profited in coming to Dayton. It was a dark and dreary Providence. May it turn to my salvation."

15th—"Since the care of the finance of the printing office is off my mind, I am like a man loosed out of prison."

February 14th he made his last day's work in the office. During the days preceding he spent some time in preparing some articles on "Total Depravity." His experience during the last few months in the office would, no doubt, be very suggestive to him.

Mr. Kumler did not look upon this experience as a very satisfactory one. He says himself: "Being in a great glee to do something great for the church, I accordingly laid hold in good earnest, but I was like Esau; I willed and did run, but caught to myself vexation, care, much labor and but few friends. After a full trial, I became convinced that I was fastened to the wrong car. After several weeks of reflection, and a most singular turn of my affairs by a trustee meeting, I resolved to resign the office of trustee, which I did; and it would have been much to my credit, comfort and financial success if I had done so on the day when I was elected by the General Conference. Yet out of all my mistakes God has distilled a bitters well calculated to deplete self, and in its stead make manifest in me the riches of His grace."

In addition to the labors and the cares that came from a business to which he had not been accustomed, he was especially worried, because some of the brethren at Dayton had promised to pay the expense of moving the office from Circleville, over and above $40. These brethren "refused to comply with their pledge given to the General Conference, because it cost more than they expected. I could not fellowship these men in the worship of God. For months I have not been in the church here in Dayton. This was a great privation to me. I will not soon again take upon me to care so much for any concern as I have for this office. It has

been to me a second wife, and I cared for her as for a wife, but this wife has died on the 8th of December, 1854. I mourned a few days, but now I am comforted."

On the 17th of April, by the appointment of the Missionary Board, he started for Nebraska to open up a work for the United Brethren Church in that Territory. He spent six months or more in this work. He found the outlook very discouraging, but he did some good work. During a portion of the time his health was not good, and this may be one reason "why discouragement looked him in the face." He says: "At Omaha I have prayed for several families, but as yet they would rather go to a frolic than to church." At this time Omaha was about ten months old, and had about 500 inhabitants. He was in the midst of dangers, trials and perplexities, which come to all in a newly settled country. He found the clergy there mostly engaged in "fishing up their members coming from other countries and churches, and in building up secret societies * * * The gods of this world, secrecy and brandy are the three gods worshiped, and divine worship deplorably dead and formal." As a specimen of his labors he writes: "On the 29th, in company with one of the dwellers at De Soto, we set out for Fountenelle, *fixing stakes by which to travel* hereafter, as mine was the first vehicle that passed. I got to the place much wearied, having traveled about thirty miles without any inhabitants, and preached for the people. Some thirty or forty families are crowded into a few tents and huts in a circular form like a camp meeting. Here I sleep in the midst of revolvers and guns. Here the powder is kept dry and a guard all night because of the Indians who have stopped several

families of them all this week. I left another appoint ment. My condition in Nebraska is unpleasant; at times I feel as though I would as lief go to heaven from here, so far from Ohio. At times I felt as if I might as well and better be in another world, for all I do here. But God, who knows best, will lead me in this zigzag course only as long as is necessary to prepare me for the Canaan of heaven."

At the close of the year he had traveled and preached in eleven counties--six in Nebraska, and five in Iowa. He writes: "This mission has from fifteen to twenty appointments, three small societies organized, one Sabbath-school well attended, six subscriptions for the *Children's Friend* and twelve for the *Religious Tetescope*, two local ministers and a fair prospect for the formation of more societies, about twenty members Nine dollars and seventy-five cents in free-will donations were given to me. A majority of the folks in Nebraska were astounded that *I* did not also put in for a "claim." They would stare at me as though they thought me deranged when I informed them that the Lord was my claim (portion)."

Mr. Kumler gives us his own impressions of this year's work: "This year has ended with all its cares, bustle and grief. I, too, have died to some things. One of these is the notion of greatness and tall preaching entertained by me. Tall preaching brings men into note, but oh, what a deception! Great preaching is that which God Himself directs. A man does not become noted, as a speaker so much from the wisdom of words as by the power of God bidding him to speak to dead sinners, by which they are made to live."

Being solicited by the executive committee on mis-

sions "to go to Nebraska as a missionary, I consented to do so. First as an act of penance, in order to mortify my pride; secondly as an act of obedience to Christ's command: 'Go ye into all the world.' My traveling in Nebraska was in general unpleasant, because of the rude state both of the country and of society. The whole population in Nebraska is irreligious. When they learned my business, but little attention was given to me. The ministers of other denominations were generally members of secret orders, and thereby gave me occasion to withhold my fellowship from them. * * * To my great mortification I was greatly embarrassed in preaching the word. I somehow forgot the splendor and glory of the sacred volume. Its treasures were concealed. But few sermons preached by me in Nebraska were clear. This was to me a great mystery. I was thus taken through the furnace of affliction in different ways, that I may never forget that I am nothing. At times, not a few, I had heavenly pleasures that are yet untold. Tears were my companions for miles, and praises to God gushed forth from my lips—praises heard only by Him who beholdeth all things."

Soon after his appointment to the Missouri Mission, in 1852, he fell from a tree upon the edge of an ax "and cut my leg two-thirds off in the joint." This would have discouraged an ordinary man, but as soon as he could move about on crutches he was off to his work, traveling by private conveyance a distance of 800 miles.

September 18th, he writes, "Started for Missouri. It was a serious time. I had to harden myself to keep from tears. The Lord was with me." During the

same year he performed this long journey after this once by water and twice by his own conveyance.

While about his work in Southwestern Missouri, serious rumors began to be current about his abolitionism, and it was insinuated that he was down there "for some evil intent." He paid no attention to them, but went on about his work. He called upon the people in general to assist him. A wealthy slaveholder sent him word that he desired to have an interview with him at his own house. Mr. Kumler called, and the following conversation ensued:

"The report is out, Mr. Kumler, that you are an anti-Mason. Are you opposed to Masonry?"

Mr. Kumler answered, "Yes, I am."

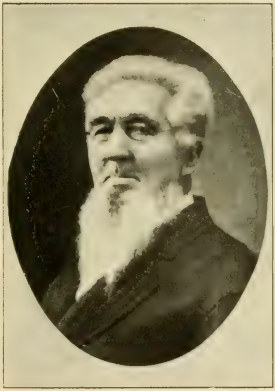
A few words passed upon the subject of slavery, when Mr. T. abruptly asked, "Are you an abolitionist?"

Mr. Kumler, "That depends upon the meaning you attach to the word. In the North in many places I would not be considered an abolitionist. But *I am an anti-slavery man* to the core."

This last remark stirred Mr. T.'s warm blood, and he quickly responded, "Damn you! What business, then, have you here? If you know what is for your good, you will make tracks to a free State very soon."

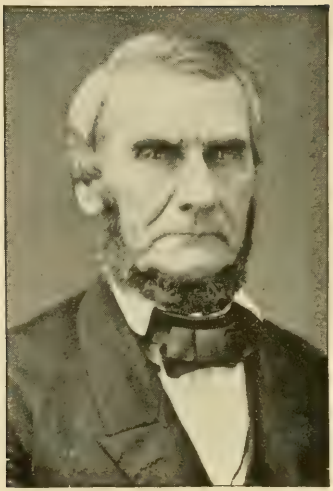
Mr. Kumler, not in the least frightened by the rude speech, quietly but firmly replied:

"Mr. T., if you can not converse with me without polluting your lips with oaths, I will not talk with you at all. I have heard it thunder before, and you need not think I am to be frightened away from the work. I am here to do my duty. I have not come to meddle with your blacks, but it is a part of my duty to tell you



HENRY KUMLER, JR.

Eleventh Bishop of the United Brethren in Christ



JOHN COONS

Twelfth Bishop of the United Brethren in Christ

that it is your duty to set your blacks free, and that you will have a fearful reckoning at the bar of God." Mr. T. cooled down, invited Mr. Kumler to visit him again, and promised to do something for the church.

The Maumee country in Northwestern Ohio, not many years ago, was a muddy wilderness, with here and there a few new settlements. There were few roads, fewer bridges and not many of the conveniences or comforts of life. Anxious to extend the kingdom of heaven into this section, in 1841 Mr. Kumler penetrated on horseback into the new region, and was the means of commencing a work, the results of which eternity alone will unfold. He had just the patience and energy necessary to push through prickly-ash swails, eight, ten and twenty miles in extent on a trail; to wade in deep mud from daylight to dark; to cross swollen streams without bridges, and to make himself happy in the open cabin of the new settler. Many anecdotes might be related, illustrative of the spirit in which he prosecuted this work. He had ridden all day hard, most of the time in rain, mud and water. His "leggin's," and indeed most of his clothes, were coated with mud. As the sun was about setting, his horse plunged into a deep slough, and, in the struggle to get out, fell upon his side, at the same time pitching Mr. Kumler at full length into soft mud and water. As he gathered himself up, fished out his saddle-bags, and poured out the muddy water, which had run in among his books and clothes, a feeling of impatience began to arise in his mind. It was a favorable time just then, as the shades of night began to settle around the weary, wet and hungry itinerant in the woods, for Satan to make an onslaught. But he was "a foeman worthy

of his steel." Mr. Kumler at once discerned the enemy's plan and said: "Satan, I have had the victory over you all the day and you are not going to get the advantage of me now, just at night, when I am in this pickle. No, sir; I will crow over you," and crow he did.

He was a vigorous student of books, and especially of God's word. He was not intellectually idle. No lazy preacher shall ever find anything in his teaching or example to encourage indolence or ignorance. The many articles found in the columns of the *Telescope* bear witness that he always had something to say, and that he had learned the art of putting things. We may not always agree with his judgments, but there is an honesty and force about them that wins our respect. The brief notes in his diary teem with references to his studies. "Reading a work entitled 'Philosophy of the Plan of Salvation;'" "spent the main part of the day in reading and writing;" "read 'Elijah the Tishbite,' and found it very interesting;" "busy reading and writing; I fault myself for not having that taste for reading which I should have." "I am busy reading the history of the popes of the twelfth and thirteenth centuries;" "finished reading our Church History;" "reading the History of the Lutheran Church;" "reading 'Plutarch's Lives;'" "reading 'McKnight's Epistles;' 'Upham's Mental Philosophy' and 'Peters on Baptism' a third time;" "reading 'Watson's Institutes' again." While a missionary in Missouri, he still reads: "reading 'Christmas Evan's Sermons;' he was a mighty Welshman;" "reading 'Horne's Introduction to the Study of the Bible,' a very valuable work indeed." "I am through with Horne."

Especially was he thorough in the examination of books concerning the Bible and in the Bible itself. He believed that a competent preacher must be a close student of God's word. Again and again he speaks of the pleasure which he finds in such study: "A pleasant day for me in the study of the Scriptures;" "reading the Bible and committing to memory all I can;" "this day is devoted to reading the Scriptures; to know and to understand the Bible is my delight;" "was refreshing my memory on Paul's letter to the Romans; it is a creamy epistle;" "the study of the Scriptures is the most delightful work on earth;" "reading the book of Joshua—this should be studied by jurists and lawyers;" "to-day I am reading in the Epistle of Paul to the Hebrews; I am too dull for a preacher; oh, my God, quicken Thou me for the great work of the ministry;" "reading in the book of Numbers; never did I read these histories with as much interest as now;" "Moses, the servant of God, in all the messages delivered to Israel, uses the plainest style, and not the much refined and hypercritical style of to-day;" "I have read the last chapters of Deuteronomy; the death of Moses is to me as though my father had just died; having been with Moses so long in reading his five books, I hate to leave him."

In the close of his sixty-sixth year he writes: "I feel that I must do better in my studies than I did last week. Oh God, keep Thou me in my ministerial labors." In the same year he says, "My reading this winter outside of the Bible is in Horne's Introduction; the study of the Bible is the work of a man's life, *the work*." "Oh, what a treat it is to me to have time to think and rove mentally in the Holy Scriptures; here are pleasant flowers,

delicious fruits and precious mines of pure gold." In his seventy-first year he writes, "read, as is my custom, two chapters in the Old and two in the New Testament," and so the record goes on to the end of his life. When old age comes upon him, and he is no longer able for work, his diary still speaks of the weather and his continued interest in God's word.

Mr. Kumler was a very industrious man, both mentally and physically. It was necessary in the days of his boyhood that he should learn to work, and he never forgot the trade. He had no patience with lazy people. He was no sooner home from one of his preaching tours, until his coat was off and he was at work, looking after the interests of his family. Again and again do we light on such statements as the following: "Cut wood and split rails;" "labored hard for my family and to have to give to the needy; manual labor is hard when not accustomed to it, but makes sweet bread;" "still at hard labor;" "was in the harvest field; cradled a little, bound a little and raked the balance of the time;" "quarrying stone and spent the night with the sick;" "paving with stone; this world is full of care and trouble, glad that it is not forever;" "pruning apple trees and reading Goldsmith;" "helped my wife to shear the sheep."

July 18, 1865, when sixty-four years of age, he writes. "I am going out with my wife to pull flax, this I do not like to do in my old days, but cotton wear is too dear, and my wife wants something to do." On the 27th, he writes: "I am aiding my wife in preparing flax, as she must always have something. This I name for example's sake, as the present character of the ministry is to do little and want big pay."

In 1868, when his wife was seriously ill, and hired help hard to obtain, he says: "In the morning I first wash and clothe my afflicted wife, then I build a fire and get breakfast and wash the dishes, make the bed and sweep the house, this takes me about two and a half hours."

July 15, 1858, he writes: "I was at what is called a *picnic*, but there was no enjoyment to me in view of the folly exhibited by the members in the plays." This moved him to express himself in the *Telescope* on "Picnics," which he did after this fashion: "Before we were on the ground twenty minutes little painted sticks and hoops, and paddles, and ropes for swinging and forming circles were on hand, and, singular to tell, those who were very timid at class and prayer meeting took the lead in these plays. These timid souls were so eager for play that they forgot to ask their pastor first to pray, and afterward, when called on, was told to make a short prayer, which he did. Will some long-headed and clear-sighted Christian philosopher please show the difference between ancient Israel dancing in their good humor around the golden calf and Christian congregations romping, running, tumbling, laughing, sweating in chase after a gum-elastic ball, throwing and catching hoops, catching, kissing, slapping, horse-shoe pitching, just like silly sinners do?"

In 1863 he was much troubled over a graduate of Otterbein University who did not see the same horror in physical recreations that Mr. Kumler saw. "If our schools have this kind of an effect on young people, even church members, then I am sorry I ever gave the $500 which I gave for the purpose of encouraging education; but, alas, we have a lot of pleasure-loving young men,

who are now taking the lead. They are more concerned for big salaries than to lead souls to Christ." In 1868 he writes: "I have concluded to let my beard grow below my mouth, as a visible monument that I have resolved to be more than ever dead to the world, as to its rudiments, pride and idolatry, and not to shun as much as formerly the declaring the whole counsel of God."

It is said that many years ago a circus came to Lewisburg, Ohio, and that for many miles around the people flocked to see it, and among these came some United Brethren, who expected to take dinner with Brother Kumler, as they had been accustomed to do on big meeting occasions, when his hospitable door was always open. All Lewisburg was astir to see them come in. When the first tap of the drum was heard Mr. Kumler locked all his doors, put down the window blinds and gave strict orders to his family that no dinner was to be provided that day for any one who came to town to see the circus. Some of the brethren who came to his house that day for dinner went away very much disappointed.

All this seems surprising to us on the part of a man who had such a sunny nature, such a genial temperament and with such a vein of humor running through his writings, his words and his acts. It was not because he did not enjoy innocent fun, but, because, in his judgment, all these things tended to detract from the earnestness of a Christian life. He was thoroughly conscientious, but, as we think, unnecessarily severe in his judgment.

Mr. Kumler was an able preacher. At times his congregation would be in tears, as they listened to his

heart-searching appeals. He felt the hand of God upon him, and he preached for eternity. He writes, September 26, 1857: "The work of the ministry is awfully solemn. Oh, God, who is sufficient to point sinfully inclined man to God?" At times a little vein of humor would crop out, but he was usually serious, appealing to the heart and judgment as a man sent of God. Notwithstanding all this power he had very moderate views of his own ability. It is surprising how much self-depreciation he manifests. As we have run through his diary we have again and again been struck with his severe criticisms of himself.

In 1849, May 6th, he says: "In exhortation I offended some of the sons of Belial;" "had some good liberty at Lewisburg;" "hard rowing;" "was abused on the street this morning (July 9th) by one of the votaries of Jezebel for preaching against spiritual fornication and idolatry; if he feels as comfortable as I do, I wonder;" "had grace in preaching;" "had a middling good time;" "have resolved to be more pointed in my preaching;" "preached the dedication sermon; hard rowing indeed; rode fifty-two miles. Some one promised to pay me for this trip, but not even my expenses were paid." "Here I was publicly reproached because I attacked Masonry, Baalam and the devil."

November 30th—"My language was objected to as being vulgar; man is very nice, but not pious." "I exhorted and made the devil angry." "To-day I am studying for the Sabbath; the work of preaching is too serious not to have much reflection." "Both sermons were poor; I am ashamed that I have preached so long and so poorly." "Good text but poor sermon; I had to hunt my way through the text." "Why do I

preach so many poor sermons?" "Exhorted Brother —— to church duty, but you can not make a cow climb like a squirrel."

August 2d indicates a dreary day: "Preached three times to-day, and all very poor; oh, how poor! I felt to-day as though I should quit preaching; too worthless to be heard. Why am I so ignorant?" He was not a careless shepherd of the Master's sheep, as the following will show: "Oh, God, have mercy on me as minister of this (Dayton) congregation. Thou hast waked me up and revived me. I am troubled about this people's spiritual condition. We must have Thy help or we perish."

In 1858, March 15th, there comes a better feeling: "To-day I feel as though I could reprove all sin to the face. Never did I see disobedience to God's law in the same abhorrent light."

March 11th—"I could not think of much, nor could I tell what I did think."

In 1862 he says: "Among my greatest troubles is that I can not preach better. I love to preach, but I wish to see better results follow my labors. If in this I am faulty, Lord show it to me." Some questions he looked at with the coolness of a philosopher. "When at conference I was on the whole treated by the members as though I was unworthy my position in the church as bishop. Well, this is good for me. It teaches me that I am not yet dead to sin." I preached from Heb. iii. 19. Such darkness as settled down on my mind during the sermon I have not experienced in the last two years."

When in his sixty-fourth year he prays: "Oh God make me a good preacher yet, amen." "I can not

preach with that good effect on my hearers as I think a man of my age and experience should do. If I thought I was not to blame in this defect then I would be satisfied." "I am a debtor to God for His great and exceeding mercy in my commission and call to the ministry. I often wonder that God could use such an ordinary utensil in His house, and yet if any one else should call me ordinary it would tempt me. Oh, what is man?" At the close of this year, he says: "I am praying and covenanting with God that I may not be so discontented in view of my poor preaching. I often feel miserable and badly ashamed that I can not preach better after having preached nearly fifty years, but in this I may be wrong. I will rest and do my duty." The following year he writes: "I am relieved from that ugly spirit with which I have been plagued very much, namely, a dissatisfaction with my best efforts in preaching and prayer and every other duty." Later on he says: "I am a mystery to myself; I am dissatisfied with myself as to my preaching. There appears to be no attraction in it. Others care nothing for it. This may be my fault." In his sixty-ninth year he writes: "I am anxiously inquiring of God in prayer to know why I am so barren in my preaching and then afterward so awfully tormented about my poor preaching by reflections against myself, when at the same time I do my best in preparation for the pulpit by thinking and prayer and reading." His tact never deserted him. In 1870 he says: "In the morning I was injured by church sleepers. I stopped preaching, and had a verse sung which got the people awake." In 1873 he cries out: "Oh, God, pity a poor old preacher that has not the power in preaching which he should have." "Preached from Hebrews

xii., 28, a great text, but age is very manifest," and so it was. His best work was behind him, the reward was yet to come.

About the year 1843 a conference of the United Brethren preachers was held in Wood county, Ohio. At that time there were no railroads nor telegraphs nor turnpikes in that section. At the season of the year when the conference was held the roads were deep in mud and water. Some went on foot, but most of the preachers had horses. They had "leggin's" and saddlebags, wore home-spun clothes, shirts without starch, were clean shaved, and combed their hair straight down. At this conference was a young man of eighteen years, who, forty years after, gives his memory of the event: "The preachers were all on tip-toe to see the new bishop from the Miami Valley. He was in his prime; his hair was sprinkled with gray; his voice was clear and strong, and his faculties at their best. During the year past two flaming evangelists had died in a blaze of glory. Kumler preached a funeral sermon from Paul's grand utterance, 'I have fought a good fight.' The congregation, which filled the house and overflowed into the adjacent grounds, was shaken as with a mighty wind. Tears flowed like rain, shouts of joy re-echoed through the surrounding forests, and the word glory fairly burst from pent-up hearts. I see Brother Kumler now, with his fine, honest eyes lifted to heaven, and hear him say, as if it were but an hour ago: 'Farewell, Brother Martin; farewell, Brother Lillibridge; we will meet you on the other shore!' I doubt whether a stronger sermon was ever preached."

He was a man of deep *religious experience.* At

times he was on the Mount of Transfiguration, and occasionally in the valley below. He tried faithfully to study his own heart. He held himself rigidly to the requirements of the gospel. Indeed, if there was any difference, he was more charitable to other sinners than he was to himself. To him the devil was no myth. He met him almost daily, and had fierce struggles with him, but he usually came out of the contest victorious. He prays, "O Lord, give me a wise head and a loving heart to be kind to my enemies." "I am under temptations. It appears to me that I am mistreated very much, and my country too, and that by my brethren in the church, but I will balance it by thinking that perhaps I have mistreated others as much." "I have reason to be thankful that I have enemies enough to keep me down." August 20, 1853, he writes: "I am still afflicted; it may be unto death or life, I know not. If God has more work for me in the other division of His church than in this I am satisfied. The will of the Lord is always the best."

At the close of the year 1853 he bewails his spiritual condition, and renews his covenant in the following earnest language: "I have at times no knowledge of the Scriptures. I can not preach any at all. This morning I most devoutly enter into a new covenant with God, through Christ Jesus my Lord, to live more cautiously and more devoutly than ever before; to read and study the Word more thoroughly as a light to my feet and a lamp to my path; to devote more time to secret prayer; to take more pains to consult God in regard to all my doings, and to do more to rescue perishing sinners from hell. In doing this I will not trouble myself so much as heretofore about that which

I can not help. If God is pleased to leave me to myself in preaching, I will 'tug on' as well as I can. I have had clear evidence that I was called to the ministry."

His anxiety for his people is shown in his record of February 19, 1858: "I never had my faith in prayer so hard tested as at this time. I have, perhaps, never taken the pains in prayer before as I have for a good revival in Dayton congregation, with but little good effected. Oh, I am troubled."

November 19th — "I was reading, praying and sobbing all day over my hard heart. I preached in the evening, with but little effect."

September 29, 1860 — "This was a day of trials to me; almost everything looks dreary. Wickedness is daring; professors are slumbering, apparently in a state of ease. The few who are awake look to me as an exception to the general rule in Christendom. Am I tempted? Are not these facts?"

The congregations were not always as helpful as they might have been, and at one time he cries out, "Oh, Lord, wilt Thou give me strength not to be tempted by the devil and sleepy brethren sitting before me during preaching, and fast asleep before I read my text? It is so insulting to common sense to have men sleep while I am trying to preach!" "Oh, God, grant me a right heart, that I may love afflictions and my enemies too."

He reaches his seventy-first year, and the battle against him and against the temptations of his own evil heart still goes on, but he is constantly the victor through Him in whom he has trusted. In 1873 he writes: "I am thirsting for the love of God and for that power which does qualify one for the ministry."

"I am hungering and thirsting for righteousness. I feel at times as though all the storms were reserved for me." In looking ahead as to what he shall do, there is no better one to guide than He who has led thus far, and he cries out, "Oh, my Savior be so kind as to control my temporal hereafter as to where I shall spend my old and local life." When seventy-seven years of age, he writes: "I am on the Lord's side and hate every worldly conformity." "Oh, Lord, grant unto me a loving heart, to love all my enemies, and the enemies of the church." At the close of the same year, when his itinerant life has almost ended he writes, "I have glorious hope that I shall soon land on the shores of light."

Mr. Kumler was a very ardent believer in infant baptism, and contended for it most earnestly. He says of his own baptism: "In this ordinance I was no doubt placed into a gracious condition, which accounts for my early conviction and conversion," which occurred when he was about fourteen years of age. He was both witty and sarcastic, and this at times served him a good purpose. At one time he was engaged in a public discussion with a minister of another church upon "infant baptism and immersion." His opponent kept pressing him somewhat defiantly for a "Thus saith the Lord" on the subject. In an instant Mr. Kumler was on his feet, and calling to his opponent, said, "will the brother have it right now?" The answer was in the affirmative. The audience trembled at Kumler's rashness. They feared he had blundered. With an indescribable pointing of the finger, he said, "Why sir, you know the place, the very chapter and verse where it says 'Thus saith the Lord' for immersion? Yes, well

it is just the *next verse under that.*" He escaped a difficulty by his quick wit and won his audience. He was master of the situation.

While severe at times in his judgment, he was generous and broad-minded. In his diary for May 15, 1851, we find this peculiar entry: "Reading, writing and thinking, but often interrupted. Attended prayer meeting; *women prayed like men.*" August 16, 1858, he writes concerning a union prayer meeting in Dayton: "I have been, and still am, displeased with the restraint put on women in worship."

December 2d—"The women are yet silent."

In the *Telescope* for December 18, 1858, we find the following from his pen: "That women were not included in the priesthood of the Jewish church nor in the apostolic ministry is evident. This I understand as fundamental evidence that women are not intended to have part in the *regularly ordained* ministry of the church. * * But the mention of Miriam as a prophetess and Deborah, and Anna, who spoke of Christ, and of Philip's four daughters, and the daughters who in the last days should prophesy, and of the women who were directed to prophesy with their heads uncovered, *yes, and to pray*, too, is proof conclusive to my mind at least, that the duty of women in the assembly goes beyond that of singing, sighing, sobbing and looking on. They are divinely authorized to be helpers to the regular ministry by their prayers, testimony, and visiting, especially the sick. * * But this conflicts in no way with the *public devotional* exercises of women."

He had some peculiar views on the matter of education. He was not opposed to mental training, but

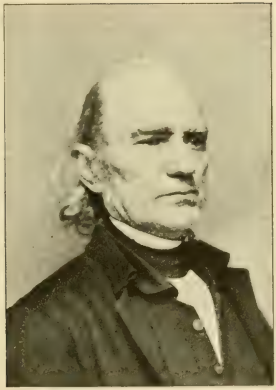
only to certain practices which seemed to him to be in opposition to the gospel. In 1850 he writes a subscription and heads it with $100 for an academy at Lewisburg, Ohio. In 1851 he is a member of a committee to locate a seminary authorized by the Miami Conference. October 3d, he "went to Seven-Mile as a member of the board of trustees for building a college; made arrangements for the collection of $21,000. July 7, 1852 the board of "Evergreen College," met at Seven-Mile in the interests of the college, but not much was done.

He had the fear which many of the fathers entertained, that a college training would drive us into formality, and that, instead of looking to God to call men into the ministry, we should have men entering it simply as a profession. The experience of other churches shows there was a measure of reason for this opinion. In 1856 he writes: "This year I have been fully convinced that an educated ministry is not God's choice. The ministry is a very different business from law and medicine. Souls are not led to God on human principles. To lead a soul to God he must be humbled; but human wisdom puffeth up. All the knowledge imparted by man will not wake up a sleeping sinner. Every conversion is a miracle. It is a wonder too high for human thought. God will not give His honor to men. If learned men were God's choice, then the power of God would not be seen."

In the *Missionary Telescope* for 1859 some one asked, "Is there not some one among the many students now in our colleges willing to go to Africa as a missionary?" This was too much for Mr. Kumler, who responded: "Depraved humanity has always treated

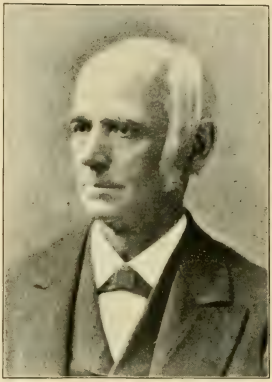
Christ with contempt in this important matter of turning away from the Lord of the harvest and looking to colleges for an efficient ministry. Has He given to colleges the prerogative of supplying missionaries? * * Understanding as I do the wicked tendency of man to look to institutions of learning for an efficient ministry, instead of praying the Lord of the harvest that He might thrust out men of His own choosing, and that the masses out of the church are treating Christ with contempt, and trust in the arm of flesh; and as I have myself suffered my eyes to turn somewhat toward colleges in by-gone years, but *now have repented and found pardon;* I have consented in humility to enter publicly my protest against the high-handed insult of looking to any other source whatever but Christ only for an effective ministry. This may cause some to laugh, but to me it has caused tears. Written as a recantation of former mistakes by your brother and fellow-laborer in Christ's harvest, Henry Kumler."

He was an earnest advocate of what was termed the manual labor method of college management. He wanted the students to have sound bodies as well as cultured brains, and above all not to grow up with a dislike for labor. The way to do this was to require them to labor with their hands every day. For years this was debated *pro* and *con* at the meetings of the trustees of Otterbein University, and the discussions growing out of it almost wrecked the institution. Kumler is at the meeting of 1858, and is in favor of the system, but thinks that others are not so in fact but only in appearances. He expresses himself through the *Telescope* in the following plain language: "Our last meeting as trustees of Otterbein University



JOHN RUSSEL

Thirteenth Bishop of the United Brethren in Christ



JOHN JACOB GLOSSBRENNER, D.D.

Fourteenth Bishop of the United Brethren in Christ

most fully convinced me that the distinct idea of manual labor being made the student's *daily study* as much as his other studies is not entertained in a kindly manner by a majority of the trustees. * * * The idea that every student must be free to labor or not to labor as he may wish to do, is now looked at by the writer as a sure method of most effectually uprooting every vestige of manual labor as a distinct feature of our college. Manual labor exists at Otterbein on *paper and in resolutions.* If our people will have it this way, let them speak out. I am sure more has been done to *glide the only practical plan overboard* than to carry it into effect. The above plain hints are intended to disabuse the public mind. I have not said that I will not aid in the future."

"Yours, HENRY KUMLER,

"*Professor of the science of true honesty.*"

Time modified his views on some of these questions. He was for years a trustee, and, if we mistake not, at one time was an agent of Otterbein University. He gave money for its support, but this did not prevent him from freely giving his opinion as to its management. When seventy years of age he was invited "to take hold of Lebanon Valley College, and pay the debt, but the debt is that which I am afraid of. I am also appealed to in behalf of the theological school." What a sight it would have been to the old fathers if they could have seen Henry Kumler soliciting money for a theological seminary! He accepted the agency, went to work for it, visited conferences, solicited members, and gave the most of his time to it during the year 1872. He did efficient work, not only in securing money, but in allaying the prejudices

of the older people. Whatever many of them may have thought in the past, what Henry Kumler could endure and labor for could not in the nature of the case be a bad thing.

He was thoroughly loyal to the Government during the late Civil War. His diary at this time is full of references to it, and some of them seem almost prophetic. In 1856 he writes: "I read the news from Kansas, until I felt provoked at our Government for being so wicked and cruel. I am now looking for God's power in the destruction of American slavery." August 15, 1861: "I am constrained to look with sorrow on the affairs of our country. The rebellion in the South will result in the abolition of slavery, but bloody." In 1865 he writes: "Quarterly conference was peaceable because the copperhead snake was not permitted to bite, but she did show her forked tongue."

For years he was the champion of the church against secret societies. Both in public and private he gave them hard blows, as the columns of the *Telescope* will bear witness. He let no opportunity go by when he might stab them. He had but little tenderness or sympathy for men who could consent to become clergymen in an anti-secrecy church, and then directly or indirectly give aid or comfort to these orders. Many of his troubles grew out of conflicts with these men. His prayer of March 25, 1865, was the prayer of his life: "My prayer to God is that He will mildew all wicked purposes, especially oath-bound secrecy, which, strictly speaking, is of the devil, and good men are seduced into, and sympathize with the delusion. Oh, God, for Israel's sake, hasten the time when this delusion shall be exposed."

He was elected bishop at the General Conference of 1841, which met at Dresbach's Meeting House, Pickaway county, Ohio. He was then about forty years of age, and in his prime. He saw at this time the unusual sight of father and son bishops at the same time in the same church. At the conference in Cincinnati, in 1857, he was elected German bishop, but before the conference closed he resigned, and J. Russell was elected to fill the vacancy. The day after his election he writes: "Oh, how flat I felt sitting with the bishops. Oh, God, give me a new baptism." At the conference which met in Westerville, Ohio, in 1861, he was elected German bishop again. He was present, and a member of the conference which met at Western Iowa in 1865. On the 17th of May he writes: "Oh, Lord, I am getting old and more outspoken than is now fashionable, by which I must be unpopular with the younger clergy. Be pleased to fix my work Thyself." On the 19th he again writes: "I am now free from all church offices. I praise God that I have been free from an undue desire for office. *God has made me a bishop for life.*"

The last record in his diary was made November 19, 1880. For some months previous he had been failing. From that time until his death, which occurred August 19, 1882, he read but little and took but little interest in the affairs around him. He was suffering from a stroke of paralysis. Rev. C. Schneider, pastor of the Wayne Street Church, to which Mr. Kumler belonged, preached a sermon from Matthew xxv. 21, in the German language. Bishop Glossbrenner being present spoke with tenderness, and paid a worthy tribute to the honored dead. Looking down upon the

prostrate form, he said, "Farewell, Brother Henry, we will meet again in the morning."

The remains were taken to Lewisburg, Ohio, for burial, where the deceased had lived for so many years, and services were held in the United Brethren church there. Dr. L. Davis, his life-long friend, preached an able and appropriate sermon from the text, "I have fought a good fight," etc.

A friend who knew him well thus writes of him: "No better man ever lived than Henry Kumler, Jr. He was always a full, sound, hearty Christian. He was as humble as a child and as tender and loving as a mother. No good man could look into his full, clear, honest eyes without loving him. In private and in public, in the family circle and abroad, in and out of office, he was the same pure, warm-hearted, true man. When I first knew him he was a bishop. It was about the year 1843. His sermons in those days were wonderfully excellent. He had little learning, except Bible learning, but he could preach. He gave his hearers the very marrow of the Gospel. I think his great strength lay in his profound sympathy with the Gospel as it is, and his genuine love for man. He had no ambition for office, he only sought the souls of men. My good old friend had a rich vein of humor withal. He could tell a good anecdote, give a quaint illustration, wreathe a congregation in smiles and bedew it with tears. He was an old-fashioned United Brethren, and grew somewhat sad when the new-fashioned came in. When I last saw him he was tottering on the edge of the grave; memory gone, and only the smile of his dear, loving eyes remained of his former self. As I think of him my heart melts and my eyes fill with tears.'

As we have gone over the brief sketches which he kept during the last thirty years of his life we have formed a very high appreciation of his character, and have learned to love him. We have found him so honest, so thoroughly conscientious, so tender-hearted, so loyal to his church and his God that he wins our admiration. He needed no organization but the church. Worldly organizations, which in his judgment hindered the church, found in him an honest but persistent foe. He was a thoroughly radical man, and believed in severe measures when they were necessary. He came in conflict with his brethren who differed from him, but his diary again and again bears record of his forgiving spirit. No one appreciated kindness more than he, and no one bestowed it where deserved with a kindlier grace. Honest himself, he hated all kinds of shams. To stand in favor with God and to win souls from sin was his highest ambition. He had lived upon this earth eighty-one years, eight months and nine days when the heavens opened and he was not, for God had taken him.

"I grudge thee this right hand of mine;
I grudge thee this quick-beating heart;
They never gave me coward sign
Nor played me once a traitor's part.

"Ah well, friend death — good friend thou art —
I shall be free, when thou art through!
Take all there is — take hand and heart;
There must be, somewhere, work to do."

H. H.

REV. JOHN COONS

Twelfth Bishop of the United Brethren in Christ

JOHN COONS was of ancient German extraction. His name in its present form is Americanized. His mother was a light-haired Saxon, whose maiden name was Howe. These parents were poor and illiterate. John was born near Martinsburg, Va., October 25, 1797. When the boy was about ten years of age, the family moved to Ross County, Ohio, and settled there. He was brought to Christ in 1821, through the labors of Jacob Antrim, who had come from Pennsylvania and was admitted into the Church of the United Brethren as an exhorter. "He (Antrim) was a good singer, an ingenious preacher, a great exhorter, had tact and energy and buoyancy of spirit which bore him onward when stronger men would have sunk down in discouragement and despair. In the Miami Valley, and especially in Southern Indiana, he was remarkably successful in gathering members into the Church. During a long service of years he was an unrivaled revivalist."

Soon after his conversion, Mr. Coons began to preach. In 1822 he was licensed as a minister of the gospel and received into the Miami Conference which at that time included the entire Church west of the Alleghany Mountains. He was appointed to his first field of labor, Washington Circuit, in 1823. We have before us a copy of a license issued in Ross County, January 16,

1824, and signed by Joseph Hoffman, certifying that John Coons has been solemnly ordained to the office of "Deacon" in the Church. Another one, issued May 18, 1826, in Highland County, Ohio, and signed by Henry Kumler and Christian Newcomer, certifying that he was solemnly ordained by them to the office of "Elder." In the year 1824 he traveled Adelphia Circuit. In 1825 Miami Conference was divided, that part embracing the northern portion of the State being called the Scioto Conference, and with this part he identified himself. He was a delegate to the General Conferences of 1829 to 1833. After 1836 he spent a number of years as Presiding Elder. In 1837 he was again a delegate to General Conference, and again in 1841. At this Conference he was elected Bishop. He filled the office acceptably for four years, and his health not being able to endure the labors attendant upon this position, he entered again upon the more pleasant and less laborious position of a circuit and stationed preacher.

He removed to the Miami Valley in 1845, and on March 5, 1846, he joined the Miami Conference at a session held at Otterbein Chapel, Darke County, Ohio. He remained in connection with this body until his death. During his connection with it he filled many of its most important fields of labor.

January 16, 1821, he was united in marriage to Catherine Bookwalter, by whom he had eight children, only three of whom are now living. One of these, Joseph B. Coons, is a lawyer, residing at Spring Hill, Kansas. Martha married Mr. Pentzer, a Presbyterian clergyman, and is residing some place in Iowa. Lucella, who is now a widow, married a Mr. Bartlett, and resides in Dayton, Ohio. The wife and mother died April 26,

1840. Some time after her death, Mr. Coons married a widow lady living near Circleville, Eleanor Windship by name, and by her he had seven children, three of whom are still living: John is preaching for the United Brethren Church; Philip is in the express business at Springfield, Ohio; while one daughter, Ellen, lives near Germantown. The second wife survived her husband a number of years.

The Bishop died at his residence in West Dayton, on Saturday, August 7, 1869, having reached the ripe age of seventy-one years nine months and twelve days. He had long been afflicted with dyspepsia and finally died with cancer of the stomach. For some time before his death he was confined to his bed. He loved life; to him it was precious. During the early part of his sickness he constantly expressed a desire to live longer; but when it was evident to him that he could not recover, through grace he triumphed. Giving directions concerning the place and manner of his burial, he called his family one by one to his bed and bade them farewell, as though death was one of the most common and pleasant facts of life, with the declaration that he was ready to be offered up, and with a prayer on his lips for the coming of his Savior, he entered the Valley of Death with a firm and fearless step, trusting in Him who has said, "Where I am there may ye be also." His remains were conveyed to Germantown, where they were deposited near his old home.

As we write, there lie before us two marriage licenses, one bearing date 1838 and the other 1863. They both certify on the back as to the marriages having been solemnized by John Coons. The one having the earlier date is in a large, clear, plain handwriting, indi-

cating force of character, painstaking, thoughtfulness and individuality; the later one is not so bold and strong, but is clear and distinct.

His life as a Christian man was irreproachable. For nearly half a century he was a professor of religion, and not a single charge of guilt against his Christian life is recorded to blot his memory. He lived a pure life and hated with a settled hatred that which was low and little. Yet with a broad charity for the faults of others, he was warmly attached to his Church brethren, free from any disposition to succeed if it brought injustice to others, and never uttering a word intentionally to injure the Christian life or character of any. He seemingly guarded with as much care the good name of his brethren as he did his own. Without murmur or conflict he accepted whatever disposition the Church made of him. None more devotedly believed in God, in His personal supervision of the affairs of men, and the power and ultimate triumph of right, than did he. Without being a sectarian he was warmly attached to the principles and policy of the United Brethren Church.

In the judgment of some, Bishop Coons would hardly be considered an eminent preacher, but he was an attractive, useful minister. His ability was native, not acquired. He was without even a common-school education, common as it was in his early life. He could not read even so much as a verse in the Bible until after his conversion. Ministerial life in the United Brethren Church, when he entered it and for many years after, offered but little opportunity for self-culture. With circuits of from twenty to thirty appointments, with travel of from two to five hundred miles to fill them,

and with a meagre pittance when the work was done, there was little time and energy left for study. Yet sound in doctrine, simple and easy in manner, original in thought and arrangement, conversant with the Bible, the one book to him, with excellent descriptive powers and with a pleasant, persuasive voice, he was successful in bringing souls to Christ.

He is described by those who knew him best as a man six feet in height, well proportioned, with brown hair, and blue eyes deeply set. He was of sanguine temperament, apt to learn, of inquiring disposition, and possessed a retentive memory. He was uneducated in the schools, but trained in the affairs of life. He was magnetic in address, possessed true dramatic instincts, and when aroused was eloquent. He was born with a love for the grand and beautiful in nature. He had a strong natural love for harmony, peace and good fellowship. Discord, strife and the lower passions seemed undeveloped in his organization. He was impatient of pain in himself and in others. He was timid to a certain point, and then was firm and fixed. He was influential in his Church and had many warm friends when known. He served his Church in the active ministry until within a year or so of the close of his life.

One of the members of the Muskingum Conference over which he presided when a Bishop, describes him as "tall, spare, yet well proportioned in his person, having a good voice, easy in his delivery, with a fine presence, impressive in his preaching. He was a man of marked usefulness, and filled his place as a Bishop well. He was a man of feeble health, which was the reason of his non-election to the Bishop's office the second time."

Mr. Coons was not a very regular correspondent of

the Church papers. His busy life, his feeble health, or the consciousness of his lack of scholarly attainments may have kept him from it, yet when necessary he could make himself understood in print. Removed from the heat of the contest, which to those interested no doubt seemed a very important one, we can but smile at the earnestness and directness of these men of the past, and wonder why they could make so much of such little things. Possibly in their age we should have done no better.

Through some misunderstanding which implied that the *Telescope* office needed money and was about to appeal to the Church for a contribution, Mr. Coons, who was Presiding Elder, allowed a resolution to be passed by the Springfield Circuit, in which they pledged some money on certain conditions. Some supposed uncomplimentary reference having been made to this in the *Telescope*, Mr. Coons comes back at the editor in the following spicy manner:

"Sixthly and lastly, brother Edwards, I want you to give this a place in the *Telescope;* there I want no surgical operation to be performed on it; do not dissect and rebuild it again, further than spelling and punctuation demand, if needed; and please have the politeness to put no head nor tail to it by way of remark. If you wish, in addition to your editorials, to write for the paper, take that authority as a correspondent on any and all subjects you wish." The editor granted his request and published it without "putting head or tail to it."

In that early day how men could belong to an Anti-Slavery Church and yet support men and measures which tended to entrench and prolong the evil, seemed

as hard to reconcile with consistency as in these latter days it is to accept the statement of Christian men who call themselves Prohibitionists, and say they are in favor of the destruction of the liquor traffic and yet support men and measures whose object is to legalize and perpetuate the so-called business. Some of these radical brethren must have been pushing Mr. Coons a little too far, for he speaks out in the *Telescope* of September 24, 1845, after this fashion: "My inmost soul says, Oh, that Africa might be free. I am willing to do anything in my power, in any Scriptural way, to have it effected. Notwithstanding all this, we are sometimes called slaveholders in principle and no better than slaveholders by members of our own Church. Why is this? Because we do not attach ourselves to the Abolitionists, to carry out the political measures of that party as some of our ministers and members have seen fit to do. If any of our brethren want to attach themselves to an Abolition society and carry out their measures, they can do so without charging the rest of the Church with being no better than slaveholders in principle."

It is very evident that Mr. Coons did not court the glory of being called an "Abolitionist." If he had been versed in the methods of our day, he would have told these brethren that he was "Just as good an anti-slavery man as they were, but——"

In 1842 it was supposed that Bishop Erb would preside over the Allegheny Conference. By some rearranging of the Bishop, Mr. Coons was sent, and the time of the Conference was changed. Bro. Ritter, a member of the Conference, foolishly rushed into print, to make complaint, and of course Mr. Coons felt hurt. In a reply in the columns of the *Telescope*, he came

back at Bro. Ritter with such plain talk that it should, and perhaps did, quiet him. Hear him:

"Where you got the information that Bro. Erb is *your* Bishop I can not tell. I have been one of the representatives of the Scioto Conference to the General Conference, regularly, for the last fifteen years, and I have never heard or known of such a district in the Church. The General Conference elects the Bishops and says they shall preside over the Annual and General Conferences and oversee the spiritual affairs of the Church. So the United Brethren Church, or our entire people, is our district, and we divide our work among ourselves; and if affliction or other unavoidable preventative hindrances be the cause of our non-attendance, we are not to be censured or turned out of office for it. I expect that Bro. Erb will try to study discipline as you have directed him, so that he may be able to stand in his own defense; and if the General Conference shall elect you to the office of Bishop, Bro. Ritter, *you will find more difficulties than heretofore.*

"If you saw any thing wrong in my administration, why did you not reveal your mind in a line by mail? If thy brother trespass, go to *him*, and not to the world first. Permit me to tell you that you have done wrong in choosing the *Telescope* as a place to reveal your mind on this subject. I am very sorry to have to reply to you in a public periodical as a feeble defense against your stern demands. And now, brother, my advice to you is, that you hereafter attend well to your district, do all the good you can, and when you think there is anything wrong in my administration, please have the politeness and ministerial sympathy to write me. It is doubtless due your own Conference, Bishop Erb and

myself, that a requisite acknowledgment be made by you."

One of the things which called special attention to Mr. Coons was his gracefulness of manner and neatness of personal appearance. His tall form, his neatness of dress and his general appearance made him the most commanding in public assemblies of all our men. This was especially to be commended at a time when our untrained ministers seemed to have an impression that carelessness in dress would add to their influence with the common people. He had good self-control. He managed his temper and himself well, both in the pulpit and elsewhere. He was not so much a writer, but was a gifted and graceful talker. He was not a man to plan or to originate measures, but could harmonize well with what the denomination did. He viewed questions as they affected himself perhaps as much as for their bearing on the Church-at-large. He was a good student of human nature, could read men and see through their shams and pretenses His strength in the main was in his control of himself and his insight into men; a man of good ability, but of delicate health. In his earlier years he was a man of some financial means, but became reduced as he grew older. He occupied an influential position in Miami Conferences, and left behind him a large circle of warm personal friends.

We have been fortunate in securing a fine picture of Bishop Coons. As we look into his frank, open, manly face, we recognize the tender-hearted, polite, dignified Christian gentleman, who faithfully served the Church of his choice for a long life, reaching by his ability and faithfulness the highest position which it could give him, and who would have done credit to any

body of people. "He rests from his labors."

"Fold ye the ice-cold hands
Calm on the pulseless breast;
The toil of the summer day is o'er,
Now cometh the evening rest;
And the folded hands have nobly wrought
Through noontide's din and strife,
And the dauntless heart hath bravely fought
In the ceaseless war of life.

"From the gorgeous glare of day,
Welcome the gentle night,
Fading the tranquil lines away,
Solemn and calm and bright.
Then tenderly, tenderly fold the hands
In peace on the pulseless breast;
For the evening shadows come quickly on,
And sweet is the Christian's rest."

THOMAS D'ARCY MCGEE.

REV. JOHN RUSSEL

Thirteenth Bishop of the United Brethren in Christ

REV. JOHN RUSSEL was of German ancestry, and was born at Pipe Creek in the State of Maryland, on the 18th of March, 1799. He had in early life the advantages of a Christian home and religious training. His grandfather, who came to this country about the year 1756, was converted soon after his arrival. In a letter written to his brother in Europe, he says, "Here I have learned to pray for the pardon of my sins and for a pure heart and a right spirit. Oh how I have longed for Jesus to redeem me from my trouble, which God has granted unto me by inward experience. We shall hardly see each other in this world; let us so live that we may meet in heaven."

His father, Jacob Russel, was a man of deep piety. The mother likewise set before her boy a good example of a religious life, and took a deep interest in his spiritual welfare. As the public opportunities for Christian culture were not so numerous as now, the deficiency had to be supplied by more efficient instruction at home. In his younger years Mr. Russel was not addicted to the degrading vices which so often wreck the lives of our most gifted young men. He was, however, fond of fun, enjoyed a good joke at his own expense or at the expense of others, and hence his presence was a necessity wherever young people were gathered together. He enjoyed these pleasantries of wit even down to old

age, and many are the pleasant memories which his associates recall concerning him.

Notwithstanding all of this, his mind was not at rest. His better nature asserted itself, and he knew he was slighting the teachings of his parents, disobeying his own conscience, and going contrary to God's revealed will. In the buoyancy and recklessness of youth, he managed for some time to push aside these more serious thoughts, but there came a time when they asserted themselves with more than usual strength. When coming home from a gathering of young people, to which he had gone without his parents' consent, he was seized with feelings of bitter remorse, and when he reached home he rushed into his mother's room, made confession and promised amendment. He had formed a determination to do better, and, without confiding his purpose to any one, he sought God until He was found of him, and he became a new man. He says, "I would pray as well as I knew how; I would sometimes use prayer-books, until at length, under an apple tree, my troubled spirit was comforted; gladness so filled my soul that I ran to my mother, telling her what I had obtained. All three of us, father, mother and myself, prayed rejoicingly. I experienced such a power I thought I must tell everybody how I felt." His conversion had a good effect on the neighborhood. Prayer meetings were started in many places; revivals broke out, and many young people were converted to God. At the request of the brethren, he would often read the Scriptures, and sometimes exhort at these meetings, without any idea, however, that some time he was to take upon himself the solemn obligations of an embassador of God.

When a boy, he met with a remarkable deliverance, which had no small influence on his after life. On his father's farm was a cave, which at one time he attempted to explore. The entrance was from above, between two ledges of rock, and widened as he descended. Having let himself down until his arms rested on the surface, he found nothing below on which he could stand, nor could he get either up or down. He struggled and cried, but to no purpose. Having remained some time in great suspense, he was rescued by a neighbor, who heard his cries and came to his help.

He served an apprenticeship of about eighteen months to a blacksmith. His master intending to leave the neighborhood, the father bought a set of tools for the son, and a colored man to blow and strike for him, and the two began business. It soon became manifest that the Master above had other work for him. He was to be sent to break in pieces the flinty hearts of hardened sinners. His earnestness and his simplicity reached the hearts of the unconverted, and his exhortations were bringing more successful results than did his shop. He saw, and his father saw, how God was leading him as this new life was opening up before him, and they both acquiesced. The shop was abandoned, the colored man made free, and Russel, in the nineteenth year of his age, started for conference, which met in Lancaster County, Pa. Here he was licensed to preach, his papers being signed by Bishop Newcomer, who took him with him to Virginia, and placed him on a circuit to preach. He had little knowledge and no experience, but he had a flaming zeal for the salvation of souls. "It was the yearning of a full heart for the salvation of the people, a yearning that

found vent in tears and prayers and exhortations. The people flocked to hear him, bare-footed and in hunting shirts, but kind and hospitable and attentive. He, himself, in speaking of these years of labor, says: 'We had glorious times, bless God, His hand bore me through.'"

Traveling a circuit in that day was altogether a different thing from what it is now. His second year was spent on a circuit lying mostly in the State of Pennsylvania. Starting at Hagerstown, thence to Greencastle, Chambersburg, Carlisle, Shiremanstown, Wormleysburg, up the Conodoguin, crossing the mountain at Sterut's Gap into Sherman's Valley, out to Finestone Ridge, Buffalo Valley, Path Valley, Turkey Valley, Amberson's Valley, and on back to Hagerstown, what is now (1856) embraced in nine circuits and stations in the Pennsylvania Conference and a part of Allegheny Conference. For his salary he received $80. His horse broke down, and rather than abandon the work, he took it afoot. The preaching places were far apart, and he was sometimes compelled to travel all night, wading the streams, to reach his appointments. During this year he contracted a painful disease in his eyes, from being compelled to wade the Juniata river when in a state of perspiration, a disease he did not get rid of for several years afterward.

His exposures were great, his travels extensive and laborious, and his remuneration small. Yet, after all, it had its pleasant features. It was not all hardship and disappointment. There was no missionary fund to supply the deficit in his salary, but there were warm-hearted brethren and sisters, who greeted him with smiles, who followed him with their blessings, and who

gave him the very best they had. He was entertained by their firesides, fed at their tables, and sheltered within their homes. Wherever he went he found a ruined world, and had the satisfaction of knowing that he was a co-worker with God in the salvation of lost man. "And what were the bludgeons and menaces of the wicked rabble, who often stood at the door of the preaching room? What if his horse must be kept under lock and key to protect him from injury by these half civilized Pennsylvanians, when he saw his labors thus blessed?"

In 1819 Ohio was in the far west, at least was so considered by those residing in Pennsylvania. Though much of it was still uncultivated wilderness, it was a land of remarkable fertility, and was fast being settled with an industrious population. As must be the case in a newly settled country, educational and religious advantages were scarce, and the dwellers on these hilltops and in these valleys turned their eyes in search of help to the Old Keystone State.

Russel was licensed to preach in 1819, and in May of the same year, in company with Bishop Newcomer and Rev. John Fetterhoff, came to this country. At this time there were but two conferences west of the Alleghenies. The circuit given to Mr. Russel included what was afterward known as Scioto Conference, covering portions of Fairfield, Perry, Licking, Hocking, Muskingum and Pickaway counties, and was called Lancaster Circuit. It took from six to seven weeks to make one round in his circuit. The first camp-meeting ever held by the church in the State of Ohio, was held on the land of Mr. Dresbach. The next one was held in Pickaway county, and proved very successful.

Christian families came with their tents twenty-five miles to attend these meetings. Benedum, Smalls, Bowser, Cramer, Macklin, Shower, Zeller, Klinger, Heistand and an English preacher named Havens were the preachers in attendance.

At the urgent request of Bishops Zeller and Kumler he spent the latter half of his year in the Miami settlement. This was, in every sense of the word, a Western frontier, and the minister had all the inconveniences and privations of a frontier life to endure. Rivers swollen to madness must be crossed, roads difficult to travel at any time must be got over at all seasons of the year, miles of dense forests with hardly a footpath must be plodded through. Drenching rains and drifting snows must be encountered; poorly clad and poorly sheltered, these men of God moved onward, sowing the seed of eternal truth. Mr. Russel had himself a *hatchet made, with which he blazed the trees as he passed* along, that he might know of his whereabouts when he happened in that latitude again. The following incident will show the kind of fare the itinerants of that day were accustomed to. Having spent the whole day on horseback, traveling through rain and mud, he was compelled to stop for the night with a small Quaker family. The cabin fire was soon under way, for the double purpose of drying the guest and cooking the supper. The hospitable Quakeress prepared some corn dough, greased a shingle, and, placing the dough on the shingle, all was set before the fire to bake. When one side was browned the shingle was jammed against the chimney, the cake loosened and turned, and the other side put to the fire. A portion being baked, it was taken from the board a veritable "johnny-cake,"

the first ever seen by the traveler. A portion of the cake with a tin of milk made the supper. After a whole day's fasting on horseback, it was devoured with an appetite hardly known to your pale-faced dyspeptic itinerants now. But the active mind of the young minister did not fail to discover in this johnny-cake process a very apt illustration of a striking scripture metaphor, "Ephraim is a cake not turned; unfit for use until baked on both sides."

The affliction in his eyes which had been caused by his wading the Juniata some years before, was no better at this time, but rather worse; so much so, that he was compelled to give up his regular work as an itinerant. He was so earnest a preacher, however, and so thoroughly called of God to his work, that he must preach the everlasting gospel as health and circumstances would allow. He was so bent on doing good that he built a schoolhouse near his own dwelling, organized a Sabbath-school, and gave instruction to its members every Sabbath. He did not intend to be located any sooner nor any longer than necessity demanded. When his health improved he was again ready for work. He faithfully performed such work as the conference gave him, until 1830, when he was elected presiding elder.

Up to this time the church had no periodical, and no means of communication of any kind with its members. The membership in different parts of the country knew very little of each other. This great want was seen by Russel and others, and how to remedy it became a question of vital importance. Our people at this time were not a reading people. Many of them were German and not familiar with the Eng-

lish language. While there was need for a paper, there was no great desire for it, and it was a question whether it could be supported. After much thought over the matter, Mr. Russel, Jonathan and George Dresbach purchased a press and launched the paper. Mr. Russel was so fully in sympathy with the work, that he sold his little property, and invested the entire proceeds as his share of the capital. The paper appeared in 1834. The following year he gave much of his time to securing subscribers for the paper. His support of this interest was always hearty and substantial, and in the days of its darkest financial necessities and embarrassments, he was ready to step forward with loans and donations for its relief. He was a member of the board of trus tees until he went East. When he died the trustees of the printing establishment passed the following as a recognition of his work:

"*Resolved:* That in the demise of this good man, the printing establishment has lost one of its earliest and stanchest friends, and we record with gratitude the fact that in its founding, and through its long subsequent years of struggle for existence and prosperity, he never failed to sympathize with it, and to trust in its final success, manifesting all these by donations, and furnishing funds on long time and at a low rate of interest."

While in Baltimore, he also helped to start a German paper in the interests of the church. It had no connection with the church until the General Conference of 1841, when said conference received it with its press and office as church property, and located it in Baltimore, where it had been before, and elected its officers, who received a portion of the money pledged to establish the *Busy Martha* in Baltimore, where it was

published by Brother Jacob Erb until July, 1842, when it was suspended for lack of good paying subscriptions. It helped to prepare the way for the German paper which we now have.

"After laboring several years in Ohio, in 1837 he was called by the vestry of the Otterbein Church in Baltimore to fill their pulpit, and he took charge of the congregation in the following year. To this date, about eighteen years of his itinerant life had been spent in the West. As a compensation for his labors during that time, he received about $60 per annum. Several points, however, were well seen to — watchfulness, prayer, work and economy. Mrs. Russel pulled the flax, rotted, scutched, hackled, spun, wove and made the cloth into garments for her husband to wear. She took the wool from the sheep's back, and by passing it through the same unpatented machine, dying and fulling excepted, provided him with winter clothing. She spun and wove for her neighbors, and bought necessaries for family use. She submitted cheerfully to all this toil and the necessary privation of much of her husband's society to keep him in the field, much as she loved and valued him and much as she enjoyed his company. She sacrificed her personal preferences rather than have him lay down his commission and abandon his calling. His elder daughter (afterward Mrs. Geeting) spun the filling for ten yards of tow linen in her seventh year. Russel himself made his own shoes, and repaired clocks for the neighbors. They thought it not beneath them to resort to any honest means to make a living. In this way they lived comfortably, kept out of debt, and enjoyed the respect and confidence of the church."

He was called to Baltimore by the vestry of the Otterbein Church, and took charge of the church in April, 1838. He was several years in Baltimore, two as presiding elder in Pennsylvania Conference, and four as a bishop. He was returned to the city a second time in 1831, and left in 1854.

Mr. Russel was very efficient in getting competent young men into the ministry, and did much to encourage them in their work. He enlisted six in the State of Ohio, and eight in Maryland, most of whom did good work, and some of them filled responsible places in the church.

January 1, 1846, soon after he was elected bishop, he had occasion to write to a young minister, and finally his letter was published in the *Telescope*. It is full of most excellent advice and shows the good sense, the dignity and the fatherly kindness of the bishop. We must make an extract or two: "Think not, Now I am a preacher I may be ranked among the apostles; rather think that you have barely entered upon the threshold of God's ministry. Also think it your duty to improve your mind, talents, self-knowledge and character, with all other graces calculated to advance a Christian minister. On the other hand, do not think less of yourself than you ought to think, but think soberly.

"If your retention is bad, do not crowd it. It is of as ill consequence to overload a weak memory as a weak stomach, so keep it free from trash. Take heed what company you keep, what books you read, and what thoughts you favor. What you are determined to remember, think of before you go to sleep at night, and the first thing in the morning when your faculties are

fresh. Habituate yourself to close and rational thinking. When you have started a good thought pursue it; do not presently lose sight of it. Manage your actions and thoughts in such a manner as if you were just going out of the world.

"Take no text which you can not well handle, for it is ill in a child, when its parents send it to bring chips, to take hold of a big stick, and pout because it can not carry it."

The following specimen of Russel's preaching ability is from Samuel Huber's autobiography. Huber had been asked to aid Mr. Russel in holding a meeting in Sherman's Valley, Pa. He was there before Russel, and began the meeting. It was well under headway, and much interest had already been aroused. "Up to this time Brother Russel had not been in the meeting, but, from what we understood afterward, he appeared to be dodging." Brother Russel had been threatened by some rowdies with the loss of his horse's tail, and, it may be, a little damage to himself. These threats might have made him "dodge" some, and it appeared to be so from the fact that, during the first part of the meeting, he was in the room above, peeping down through the stove-pipe hole in the floor, watching the movements below and observing how matters were going on. Seeing the ranks of the enemy breaking, he took courage, and came down into the room just about the time that Brother Winget was closing his remarks. Bishop Russel opened his gun, and commenced exhorting in such terms that the power of God's word flew like showers of grape shot from a battery. If ever God helped a man to speak in His name, He did so through Brother Russel on this occasion. The meet-

ing proceeded, some getting religion and praising God; others, cut to the heart, fell down in distress to rise up again with joy.

Mourning, singing, praying and shouting were the characteristics of that night. The meeting continued until breakfast time the next morning.

Although born and reared in a pro-slavery State, like many another man brought up amid such surroundings, he was intense in his opposition to slavery. Soon after the *Telescope* started, the question of opening its columns to the discussion of the evils of slavery came up in various sections. In 1838 it was discussed in the Pennsylvania Conference, in session at Wormleysburg, and Russel was present. A member having objected to its introduction, for fear it would hinder the circulation of the paper, Russel responded as follows: "The church of the United Brethren in Christ has faithfully spoken out against this curse of crimes, and done well in refusing to admit within her pale, slave-holders. She has washed her hands of the pollution of this withering, blighting crime. None of the blood of the oppressed is found on her skirts. God forbid that she should now abandon her noble position, so bravely taken, and hitherto so manfully maintained. This is no time for her to change front on this important question, or settle down into cowardly criminal silence. Let her continue to speak out, both through her ministry and her press. Let her cry aloud and spare not. Let her show the people their transgressions and the American nation its sin in oppressing God's poor, for as certain as God is God, and right is right, the republic will have to come to the church's position on this question, sooner or later. Our position on the subject

of slavery is made known wherever we go. At all events I do not see that the discussion of that important question in the columns of the *Telescope* is going to diminish very materially its circulation."

While acting as presiding elder in Southern Ohio, he was riding along one day, and saw a man chopping firewood. Stopping his horse, he called to him in a deep tone of voice, "Where is Lazarus?" "What did you say?" was the courteous inquiry of the laborer. "I say, where is the body of Lazarus?" "I don't know who you are talking about," said the astonished man. "You come down to preaching and I will tell you where Lazarus is." He did this in order to get the man to church, with the hope that he might be led to Christ. The man came of course to learn more of this wonderful story. When Mr. Russel entered the pulpit he said, "There is a man here who wants to know where the body of Lazarus is," and then went on to tell the wonderful story of Lazarus, including his death and resurrection. This story proved to be the teaching which the Spirit used to awaken the man, and the result was he accepted Christ. As usual, Mr. Russel had proved himself a good student of human nature, and in his odd way did the man a great favor.

On one occasion he and Dr. Davis had met to arrange for some bequest which Russel was to make. When this work was done, Russel, by way of a little pleasantry said, "Brother Davis, where is headquarters in this church?" Having founded, as it were, the printing establishment, and having little sympathy with the educational work as then carried on, it was easy to conjecture where he would locate the headquarters. Davis answered him, "If you want to find

out *what* to think and *how* to think, go to Otterbein—that is headquarters for thinking—but if you want to learn how to write, or how to communicate your thoughts, go to the *Telescope* office." "Ah! you are slick, you are very slick, Brother Davis," answered Russel.

When Dr. Davis was made bishop in 1853, Russel was sitting in front of him in the General Conference room, and had in his hand a slate on which he made his notes and wrote his motions and resolutions. He wrote one, and handed it back to Brother Davis, and said to him, "Brother Davis, you make it slick for me."

He often preached against pride, and especially as it manifested itself in dress. When at camp-meeting on one occasion, he was preaching against pride, as usual, and especially against the wearing of hoop skirts, for which he had no special fondness. Having completed his discourse, he came down from the pulpit, and was met by a lady, who, to ease the force of his remarks, said, "Father Russel, pride is not in dress, it is in the heart." "Oh, yes," said Russel in reply, "but when you see the foxes' tails, the foxes are not far off."

Russel was a thoroughly loyal man, and had no sympathy with those engaged in the late Rebellion. A story is current in a certain portion of the East which is sufficiently vouched for to warrant its insertion here. He was in attendance upon a meeting at one time, and most likely had charge of it. While the meeting was in progress, a man (we shall call him Jones, for want of a better name) who had been and was then a sympathizer with the South, was called on to pray. This of itself would not commend the man nor his prayer to the tender mercies of Russel. When the man, who

had a proclivity for long prayers, had prayed as long as Mr. Russel's patience could stand it, the latter said out in quite audible tones, "Amen, amen, that's long enough, Brother Jones, long enough." It need not be said that Brother Jones' prayer ended somewhat unceremoniously.

At a certain conference in Pennsylvania, the members were all asked to meet at the church, and they would from there be sent to their respective boarding houses. When the report had been read, it was seen that Russel and a young man, who had just come into the conference, had been sent to the same place. Russel arose in his place, and, looking somewhat seriously at Bishop Glossbrenner, and yet with a merry twinkle in his eye, said, "I object." As all eyes were turned to the speaker, the bishop said to him, "Why do you object?" "I object," said Russel again. "I came from home with a number of questions that I want answered, and this young man I fear won't answer them for me." Glossbrenner, turning to the young man, who was already somewhat frightened, said to him tenderly, "Won't you answer Brother Russel's questions?" "I will do the best I can," was the modest answer. "All right, then," said Russel, "I will go with him."

Mr. Russel was an original man, and did his own thinking. In the inauguration of our educational work, he played no mean part. In this historic contest there were at least three parties: Those who wanted one or more schools, as might be necessary to meet the present demands; those who wanted *one* seminary for the whole church, with manual labor appendages and those opposed to all institutions under the control of the church. Bishop Russel might with propriety be placed

under the third list. He was in favor of the highest mental culture, urged all the young ministers to improve their talents by diligent study, and taught them how to do this, but did not believe the church should descend from the lofty business of saving souls to manage institutions of learning. Already he saw, or thought he saw, "the great danger that we as a church are liable to fall into, by admitting such smattering institutions, clogging the wheels of reformation among us." He proposes to discuss the matter in the German paper and says, "I think I can fully show in what sense we as a church can be more useful without *preacher factories* than with them. * * * If those in favor of seminaries can show us that we as a church have always been wrong, and still are wrong for not admitting a *preacher factory*, we will have to yield the point and be at rest."

When the sentiment has developed to such an extent that an institution is inevitable, then, like a wise general, he adapts himself to the situation, and shows us what he would advise.

"The first plan: To have been joined by the whole church, should be to be reunited on some general plan; to have located the institution in some central place; about 300 acres of land should have been purchased, with suitable buildings upon it; the land should have been divided into farms of 125 acres each; the remaining fifty acres should have been laid off in lots, on which students of the seminary should have engaged in tilling the soil and raised all the garden stuffs necessary for the institution; the farms should have been leased to industrious tenants, the proceeds of which would have gone far to have sustained the establishment. To a plan like this I would still give $500.

"It should be so arranged that a general conference should make its sessions in some part of the buildings. An apartment should be allotted to the use of the deaf and dumb of our church, also a paper issued for the blind. The printing office (*Telescope*) should be accommodated with room for its operations. Here a variety of ideas are suggested as to union of everything, and of the great number of persons to be employed constantly; also that our young men and the rising generation would learn to work and not be ashamed of it. The whole church, rich and poor, would be equally benefited, while the rich only have been contributors.

"A seminary of learning among the United Brethren in Christ, to which labor is not appended, will not suit the habits of our people nor their views of the matter. Should learning prevail without labor, it will tend to make men proud, and they will soon learn to despise the local ministry and rob it of its vested rights; a lazy monopoly of men will do all the preaching and praying, and the diversity of gifts will be lost entirely, then farewell to the peculiarities of Brethrenism; pride and love of ease will increase; men will persuade each other to go to college rather than to become converted; the love of ease will swell the ministry and the laity with all sorts of people; all restraints will be broken down and manual labor discarded; the means which keep lazy men away, and keep the body tired thus aid in crucifying the flesh. This rock of offense may cause the church to become divided, which is very undesirable indeed."

Mr. Russel's fears were not well founded. Colleges have been established within the bounds of our church, and are doing a good work. With us manual labor

appliances have failed. Even a "preacher factory," as he and his followers would call it, has been established, and has sent out its scores of efficient workers. For none of these causes has the church yet been divided; on the contrary, it is more intelligent, broader, deeper, better able to cope with the wickedness of the world than ever before. Even great men may be mistaken at times in their judgment.

In 1869, in order to show his interest in a well trained ministry, and in his anxiety to avoid what he supposed to be some of the evils of theological seminaries, he donated $5,000 to establish a "Biblical Chair" in Pennsylvania Conference. It was hemmed in by so many restrictions that the plan contemplated did not prove to be feasible. There were but two students, and these were taught by Russel himself. The establishment of Union Biblical Seminary has given us a more excellent way. The rules and regulations of the Russel Chair may be found in the columns of the *Telescope* for July 7, 1869.

The following story is told by Hanby, in his church history, concerning Russel, and reveals a trait of the bishop's character. A trial was in progress for the control of the Otterbein Church. Previous to the commencement of the suit, the church had been thoroughly repaired. "A new pulpit, of modern style and convenience, had taken the place of the old one, which was set to one side in the church yard. The church was locked up, and quite a jealousy existed between the ejected parties. Russel went to the city, and announced through the city papers that, no preventing Providence, he would preach in Otterbein's pulpit the following Sabbath at a specified hour. Excitement was all on tiptoe. Have the civil authorities opened the church? Will

that stubborn man break it open himself? What does this mean? Preach in Otterbein's pulpit! In the meantime Russel had stationed the old pulpit close to the wall of the church yard, elevated some six feet above the pavement. At an early hour on Sabbath morning, crowds gathered around the closed church wondering what would be the result of the published appointment. When the appointed hour arrived, the old fox, with his long and sturdy form and usually dignified appearance, came moving slowly out of the parsonage, ascended the old pulpit, and preached a short sermon to a large congregation of very attentive but much disappointed hearers.

Russel was a benevolent man. He took pleasure in helping those who needed help. At one time he stopped over night with one of the itinerant preachers, and the next morning, after they had breakfasted, the good wife came to remove the dishes, and found a five-dollar note left underneath his plate. To one of the poor itinerants of Pennsylvania Conference he at one time gave $100. He was constantly doing something of this kind, and in such a way that the world knew little about it. When he lived in Baltimore, he remarked to a friend at one time, that he had never turned a beggar away from his door without giving him something. He would sell his wheat to a poor neighbor at $1 a bushel, some of which he knew he would never get (but he knew they needed the wheat), when the miller was willing to pay him $1.15 a bushel and take it by the wagon load.

He was much opposed to witches, wizards, and all sorts of hobgoblins. He often had to confront his German brethren who were not so orthodox as was he.

When he lived at Baltimore, a child died on the Hookstown road. An old brother, who claimed to be a witch-king, said the child was killed by witches, that he knew who they were, and that some of them belonged to the church. This made so much of a stir that Russel was sent for to quiet matters. When he reached the place he found the people very much excited over the matter. He began to reprove the old brother for the disturbance he had made. The latter said to Russel that he had better be careful how he talked, that there were witches all about him, that it would not be safe for any one to remain in the house, especially in the room where the corpse lay that night. Russel replied that he was not afraid of all the witches in the city, so he had them make him a bed in the room and slept near the corpse without injury. The old witch-king was arraigned before the church, and, refusing to make acknowledgment and leave his witchery, he was expelled.

In the early days in Ohio, much of the preaching was done in the woods. One Sunday morning, after Russel had preached a sermon and dismissed the congregation, a man mounted a seat and offered charm-bags for sale. He described the power of these bags with great vividness. He said they would protect from lightning, shooting, sickness, and accidents of any and all kinds. Russel's first thought was to announce a sermon on the subject when he came that way again, but on a little reflection concluded there was a shorter and better way. He asked the agent if it would protect a beast. "Oh yes, just as well as a man." "Will it protect a rooster?" asked Russel. "Oh yes, any animal." So Russel had the boys catch

him a rooster, and the charm-bag was tied around its neck. Russel loaded the gun himself, and then, in the presence of the whole congregation, who were anxiously awaiting the result, he asked the man how near he might come to the rooster. "Just as near as you please; you can not shoot him while the charm-bag is on him." Russel drew up his gun and fired, and down came the rooster. It proved such a conclusive and manifest answer that he never saw the man or his charm-bag afterward.

He had quite a vein of humor, which cropped out in peculiar ways. The following is reported to have occurred in his early preaching in Pennsylvania. Like most of the preachers of that day, he traveled altogether on horseback. He had an arrangement to carry his Bible and hymn book in front of him in a kind of holster, similar to those used for carrying horse pistols. It was so made that he could lay his book on it and read as he rode along. One day, having preached the previous night, he was riding along, and a man on horseback overtook him. He asked Russel what he carried in his holster. "Pistols" (epistles), was his reply. "Why, what do you do with pistols?" "Shoot people," answered Russel. "And would you shoot a man?" "Yes, I shot two last night, back here." "What did they do that you shot them?" "Oh, nothing; there is a spirit gets possession of me, and I just fire away, no matter who it hits." He saw the man was getting frightened, and, before he was aware of it, the poor fellow put whip to his horse to escape. Russel called to him, and started after to explain the matter to him, but the traveler beat him in the race and got away safely. It is needless to say the man he

shot on the previous night had been convicted for sin under the sermon he preached.

Many hardships had to be endured by the itinerants of those early days. He was traveling once in Ohio. He plodded all the forenoon on a cool misty day, and at noon he became very hungry, but there was no house in sight. He finally met a brother in the woods, who said he must go home with him for dinner. "How far is it," asked Russel. "Ten miles." "Is there no place nearer where I can get my dinner? I am hungry." "No, mine is the nearest house. When we get there, dinner will be ready, and plenty of it." They trudged on, and when they got there dinner was ready, and plenty of it, but not a thing to eat save a large dish of boiled turnips, and Russel never could eat cooked turnips. At this time he was very hungry, and there was nothing else to eat, so he went to work with a vim, made a hearty meal, and liked cooked turnips ever after.

At one time, when he was a presiding elder, he had a quarterly meeting to attend, and on his way had to spend the night with a dirty Irish family. He ate no supper and in the morning there was nothing for breakfast but some cold, soggy biscuits and rancid butter, which, hungry though he was, he could not eat. He started off without his breakfast, having about twenty miles to ride. The roads were bad and the streams swollen, with no bridges over them. He came to one of those streams with the banks full and the current rapid, and he was afraid to venture in. While considering what to do he saw a tree, or log, lying across, a little above him. He carried his saddle-bags and umbrella across on the log, then started the horse in, intending, while she swam over to run around and

catch her as she came out on the other side. But she had such a struggle with the current that he forgot his running around. So she reached the opposite shore first and trotted off. He shouldered his baggage and walked on after her. She would stop and pick a little grass until he came up with her, and then she would trot off and leave him. She did this for some time. Finally, going up a hill, he gave out, sat down on the saddle and told God that he had that meeting on his hands and could not get there without his horse; that if He wanted him to hold that meeting He must help him catch Dolly. He rapped on the saddle, called her again, and she came walking back to him. He felt very sure that God at that time answered that prayer. When he reached the place of meeting, he found the people gathered together, but he told them he must have something to eat before he could preach, so they sang and prayed, as was the custom in the olden time, and they had a season of great power in the woods.

He was at one time called to attend a funeral for the Lutherans. During the time of service, most of the people kept their hats on, which was offensive to him. As they sat down to table, after giving thanks he called for his hat, and, as they had theirs off, he put his on his head, expecting to give a reason for so doing. Opposite him sat a man who had a large black beard. Russel asked him if he belonged to the Dunkards. "No," he answered somewhat indefinitely, "I belong nowhere." Said Russel, "It may be with you as with me before I was converted — I thought I belonged nowhere, but when the light of God shone into my heart I found I belonged to the devil." The man choked a little, got up from the table and went out. The remainder sat in silence.

In company with some preachers going to conference, it fell to his lot to preach a sermon while riding. He says, "I proposed if they rode slowly and close together I would try. We sang a hymn, offered a prayer, read a text and I preached. I became quite excited. The people stood in their doors as we passed by; some got on their horses and came after us, wondering what was going on. Bishop Heistand said he felt agreeably entertained, and wished there was more of this adopted among us. It seemed that even our horses were cheered, especially by the singing."

"I was honored by a visit from Brother J. B. Erb, from the East. I did my utmost to make him comfortable. Among the rest, I prepared water and began to wash his feet, very humbly. 'I must wash your feet also,' he said. After this was done, we both felt happy; we both agreed that in this way we had done the commandment of our Lord."

In 1837 his congregation in Richland county was a mixture of German and English, and did not tire readily of hearing preaching. After a long German sermon, the English would ask to have the same sermon in English. This was given them. After this he took a different plan. "I would read my text and divide it in German, then read the same text in English and divide it in the same way, then speak in one part, first German, then English, and so on until the whole was gone through with. This will take some three hours. In all my travels, I found no people so anxious to hear the word of God as in Richland county."

At one time Russel met a German shoemaker in Sherman's Valley, Pa. He was a lover of his Bible,

and kept it at his bench. When approached by Russel at one time, he said: "'That book converted my soul in my youth, and I have committed to memory the whole except Revelations, which is so full of mystery that I have failed to get it by heart.' This astonished me so much I walked away thinking over it, and, not able to credit what he had said, I came back and asked permission to try him. I took the Bible and turned to the first part. He ran over chapter after chapter, working all the time, until I was so far satisfied. Then I turned several pages, read a verse here and there, and asked where it was found, and he told me. In this way I turned from one part of the Old Testament to another until I was satisfied. Then he began to repeat whole chapters in the Psalms and some of them backward until I was fully satisfied. I said to him it would be an easy thing for him to preach. 'No,' he said, 'I have not wisdom and judgment enough to form into a sermon what I know.' Last of all, I would name the verse, chapter and book, and he would repeat the verse. I was entirely convinced, and looked on this man as a marvel. If I had taken this course as soon as I was converted, I would have needed no other book, day or night, save the Bible. Other books were recommended to me by my friends, and here I made the greatest mistake of my life. John Arnt was his own concordance. William Otterbein seldom spoke a sentence but it was associated with a similar text of Scripture."

While a young man, one of his preaching places was about four miles north of the Juniata river, Pa. A man of passionate temper, who lived there, let the basement of his house for preaching purposes, and it was generally crowded. One evening, when Russel was about

half through with his sermon, this man jumped to his feet, rushed through the crowd, and ran up stairs, stamping on the floor at a terrible rate. The people rushed to the door, and the preacher was left alone. A man came in and told him he should leave, as he was in great danger. Russel left, tarried in the neighborhood all night, and in the morning went to this house to get his satchel. The owner stood in the door, and would not allow Russel to come in, but threw it out to him as far as he could throw. Russel said, "It will not do to part this way; you are giving me no chance to make confession." He hesitated a moment, and then said, "Come in, I won't hurt you." Russel sat down with him in the room and said to him, "Now I will confess my wrong if you will tell me what it is." He said, "The sermon you preached last night was all on me; my neighbors must have told you all about me."

"Not a word," Russel answered.

"Is that so?"

"Yes, it is certainly so."

"Well, it made me mad to be abused so in my own house. You may have another appointment." So they parted, and as time passed on the family became pious, so it was not seed sown in vain.

In 1809 he came to Ohio and was sent in the region of the Miami river. His meetings were attended by a class of people called "New Lights," who seemed to take a great interest in the cause of Christ. Their manner of exercising interested him very much. The women would get what was called "the jerks." They would throw their heads backward and forward in such a way that their necks would crack like a wagon whip, and then throw themselves across the benches

as if their bones would break. The men would stand on one leg, with the other drawn up to the body, and, springing up and down, their heads went back, and they would sing with all their might a hymn that had this chorus to it —

> "We have a little sister,
> She has a copper bottom,
> Sail oh, sail oh."

"We asked some of the women if they were not hurt." "Oh no," they said, "we feel like a feather; we could bear to be crucified; it is a heavenly feeling." Some asked him why he was so downhearted, and he answered, that he was trying the spirits. They replied, "the wind bloweth where it listeth." He wished himself back to his former circuit.

A camp meeting was held by Russel at Lower Sandusky, on Father Baulus' land. The cholera had broken out in the town about two miles away, and was so fatal that all connection was forbidden with the town. The meeting was continued six days, and not a single case of cholera occurred on the camp ground. When the meeting closed, the citizens of the place asked of Russel to move into the vacant tents. Baulus allowed them, on condition that they would sing and pray. All came that could, and the work began in earnest. Baulus preached to them every day; many wicked persons were made serious. The week after this camp meeting another was held about twenty miles away, on Honey creek. In spite of the fact that the cholera was raging in many places, great crowds of people came. When services were wanted they would come with a rush, screaming while coming. It was a very powerful meeting.

When in Pike county, Russel went to look up a place for baptismal service. He saw some roughs watching him, to see where he proposed to baptize. It was customary on such occasions for the rowdies to go before and roll logs in the stream to muddy the water. Says Russel: "I walked up the stream, which was near the camp; here I looked out a place, the rowdies following at a distance. Then I went back to where I had been, stuck up a stake and then left. On the day of baptizing, I instructed the brethren to keep close to me and I would lead the way. The rowdies, who knew where the stake was, commenced muddying the water, the whole congregation going after them; we turned right about, struck for the other place, and being much under timber were hid from their view. Baptism passed off nicely, and the rowdies were not aware of it until we were on our way to camp, rejoicing."

Scioto Circuit was sometimes called the United Brethren College, because here they would send their young men to get them trained to hardships and rough fare. To this section Russel sent an old Quaker, who asked for work in the ministry, stating that he had but *seven years* to live, and wished to spend it in calling sinners to repentance. He had enough to live on, and was therefore not particular as to the support. If Russel would give him a permit, he would go wherever he would send him. He was sent there for six months. He found the place, and in six weeks came back, saying, "I could stand the country, but not the people. Some of them are so filthy I can not stay with them long enough to have them converted, and that everlasting corn bread my stomach will not bear." The old Quaker returned to his farm quite cured of his preaching spirit.

When Russel was still a single man, about the year 1818, he held a night meeting at a place in Franklin county, Pa. The weather was quite warm, and when he reached the house where the meeting was to be held, it was already filling up fast. He entered a gate so as to go in the back door; in so doing he slipped into a pit dug in the ground, filled with water and offal from the table. After he got out he went to the pump and got under the spout to wash. The man of the house came out, inquiring where the preacher was. Russel answered him, and it being very dark, he came to the pump to see what was the matter. He said, "Man of the ground, what doest thou here?" "Hush!" said Russel, "if the people find where I am, they will all rush here, thinking I have cut my throat. Here, take this handle and pump with all your might." Russel says of this, "I soon crowded into the room, wet and barefooted, preached with unusual liberty, made a good impression, and the people were none the wiser of my mishap."

Russel's last home was near Keedysville, Md., not very far from the battlefield of Antietam. His home was used as a hospital for a time, under the name of Locust Grove Hospital. The fourteen rooms were all full of sick and wounded during the Antietam battle, and he aided as best he could in caring for them. In 1870, when the United Brethren Church was built at Keedysville, he gave some money in his wife's name for a good bell to place on it. When the bell was first put in its place his daughter, Mrs. Geeting, called him out to hear it ring. This was the last time he was out. The first death which the new bell announced was his own. He died December 21, 1870,

and his funeral sermon was preached by Bishop Dickson. Russel's grandfather had been converted under the labors of Otterbein. The latter often stopped at Russel's and at Geeting's. Otterbein preached the grandfather's funeral sermon, and after the burial services he sat under a large tree near the house and comforted the aged grandmother. Russel arranged before his death that he should be buried in his grandfather's grave at Mt. Hebron. This was done, but his remains have since been removed to the cemetery in Keedysville, Md. His two daughters, Mrs. Geeting and Mrs. Emmert, still survive him.

REV. J. J. GLOSSBRENNER, D.D.

Fourteenth Bishop of the United Brethren in Christ

JOHN JACOB GLOSSBRENNER was born in Hagerstown, Md., July 24, 1812. His parents, Peter and Christiana Glossbrenner, were of German descent, and members of the Lutheran Church. When about six years of age his father died, leaving his mother in very limited circumstances. As a result, he, with his only brother, Adam, was at an early age placed among strangers. John J. was sent to learn the trade of silversmith under Mr. John Reynolds, of Hagerstown, who was a member of the Methodist Episcopal Church. Until his twelfth year he was a regular attendant of the Lutheran Church. Among his most cherished recollections were the impressions made upon his young mind by the plain and affectionate preaching of Rev. B. Kurtz, afterward editor of the *Lutheran Observer*. For several years after he went to his trade, he manifested but little interest in the subject of religion, and though strictly moral, he had gone astray from God. In his seventeenth year he was awakened to a sense of his lost condition, while listening to the preaching of Rev. Mr. Gibbens, of the Methodist Episcopal Church. He at once began to seek a change of heart, and after months of effort, he experienced a personal knowledge of salvation. He sought and obtained the witness of the Spirit, that he was a child of God. He had reached a very important period in his history.

Soon after his conversion, he was made leader of a class of young persons, who had obtained religion about the same time with himself. This was a period of great profit, and of great pleasure to him. He says of it himself, "We had glorious times while in our simplicity and singleness of heart we met together to sing and pray and encourage each other. The Lord met with us and filled us unutterably full of glory and of God. It is good for a man to bear the yoke in his youth." When about eighteen years of age, he became acquainted with the United Brethren in Christ, and being pleased with their doctrine and discipline, he felt impressed to connect himself with them. Soon after his connection with this body of Christians, he was given license to exhort, signed by George A. Geeting.

He soon felt impressed to enter more fully into the work of the ministry, and to give himself unreservedly to the work of saving men. With this end in view he used every means within his reach to qualify himself for his work. As fast as means came into his hands, he used it for the purchase of books, to the study of which he diligently applied himself. About this time Rev. Mr. Kurtz, whose ministry had been so helpful to him in his earlier years, offered to place within his reach the means of a college education, and a thorough preparation for the ministry. We wish he had accepted the offer; but while feeling very grateful for it, Mr. Glossbrenner was constrained to decline it, believing it to be his duty to go forth to preach Christ. He did this, being careful, however, to obey the apostle's instruction, "give attendance to reading." As he grew older, his views widened along these lines, and he urged his younger brethren, when-

ever practicable, to secure the best possible preparation for their work.

In 1831, when about nineteen years of age, he attended the Virginia Annual Conference, which met in Shenandoah county, where he was admitted into the conference and licensed to preach. Rev. William Brown was the presiding bishop at this time. When about to start to conference with a view to enter the itinerant ministry, he needed a horse and had not the means to buy. Whatever else the circuits of that day may have lacked, they did not lack in size, hence the preachers had abundance of opportunity to travel. Certain brethren who were anxious to see this young man have a good start, among whom were Valentine and Jacob Doub, John and Joseph Hershey, John Statler and Henry Burtner, contributed means and purchased a horse for him. This timely act was ever after held in grateful remembrance by him, and is an example worthy of imitation. From the conference in Shenandoah he was sent to Hagerstown circuit, a circuit numerous in preaching places and large in territory, covering the greater part of the counties of Washington and Frederick in Maryland. At the next conference he was sent to a large field of labor in the valley of Virginia, in connection with Brothers Hershey and Haney. On both of these fields he did the work of an evangelist, and made full proof of his ministry.

During his first year in the valley he became acquainted with Miss Maria M. Shuey, of Augusta county, whose hand he sought in marriage. This was consummated February 14, 1833. He found in her a wife every way worthy of his hand and heart. To them were born six children: one died in infancy; the

oldest, Catherine, was married to D. K. Flickinger, and died after a few short months of married life; the second one, Eliza, married Prof. W. B. Yonce, of Roanoke College, at Salem, Va., and is also dead; the oldest of the living daughters, Sarah Cornelia, is married to Mr. H. H. Hanger, a merchant of Churchville, Va. Maria, the next youngest, is married to Rev. J. H. Turner, of the Lutherville Female Seminary, Maryland; Henrietta C., the youngest child, is married to Rev. L. M. Fox, D. D., professor in Roanoke College, Virginia.

On the 14th of February, 1883, a company of friends met at the home of Bishop Glossbrenner to celebrate the fiftieth anniversary of his marriage. Many of his friends could not be there, and many of them sent letters and other testimonials of congratulations and greeting. At this time the bishop was in the seventy-first year of his age. Mrs. Glossbrenner was in her sixty-seventh year. The bishop in some introductory remarks made on this occasion, said he had been married four times in his life. The first was when he was converted, the second was when he joined the church, the third when he took upon himself the vows of the Christian minister, and the "fourth, the marriage, the anniversary of which we now celebrate. It has not been broken these fifty years. These years have been spent in love and confidence. I can only say, the Lord is good; His mercy endureth forever."

When the bishop was first married, it being St. Valentine's day, he made his wife a present of a valentine. On the fiftieth anniversary she returned the compliment, by presenting him one, through their son-in-law, Rev. Mr. Turner, who said, "How much of

sorrow and joy in fifty years! History has not written down all these events. These fifty years of your life have been important years to the world and to the church especially. There were few missionaries then; now, everywhere the Christian religion is preached. To you, my dear father and mother, may there be added to your history many years. Fifty years ago your bridal tour was not in a palace car. No words of sympathy were then whispered over wires to friends hundreds of miles away. Truly these have been fifty years full of events. What of the next fifty years? No couple celebrates the second fifty years in this world. Fifty years from now will find us enjoying other scenes. May God give you many returns of your marriage day, and may we all meet at the marriage supper of the Lamb."

On speaking of his past life, the bishop said: "Some hardships I have passed through, but not alone; my wife, my true and faithful companion, endured them with me. The cares of my family in the earlier years of my ministry rested on my wife. A good wife is a blessing of God. She never said 'Locate.' Our salary was then $80 per year, afterward, for some years, $160, but we lived through all. Now we are monuments of grace and mercy."

Mrs. Glossbrenner sat, during the exercises, near the bishop, unable to restrain the tears which came, as the words of the bishop and others so moved all who were present. The wish of all, at this hour, turned to the absent mother, Mrs. Catherine Shuey, then in her eighty-seventh year, and who, perhaps, was the only one living who witnessed the early marriage of her daughter. She was in moderate health only, and was

not able to be present at the golden wedding of her daughter.

At the session of his conference in 1833, Mr. Glossbrenner was ordained to the office of elder in the church, Rev. William Brown officiating as bishop. From this conference he was sent to Staunton circuit, where he labored with great acceptability. In 1834 he was elected presiding elder, and stationed on the Virginia district. He was then about twenty-two years of age. He performed the duties of this office for three years successively, having been twice reëlected. In the capacity of circuit preacher and presiding elder he continued to travel through the greater portion of Virginia, from 1831 to 1845, a period of fourteen years.

Having come into the church so early, and having become prominent in connection with its more public work at an early age, those not acquainted with him began to think of him as much older than he really was. In that early period he was at one time introduced to an aged father in the church, as Brother Glossbrenner. The old man held him affectionately by the hand, and looked inquiringly into his face, as though a little puzzled to know just what the thing meant, and then said, "Are you old Brother Glossbrenner's son?" Mr. Glossbrenner, with a twinkle in his eye, replied, "No, I am the *old man himself*."

A singular story is told of his election, probably the first time, to the eldership. It was customary in that early day to close the regular work of the conference, and have preaching at a certain hour, by the bishop or some other one selected for the purpose. Bishop William Brown was holding the conference, and was to preach the sermon that morning. Just as he was on the steps

leading to the pulpit, it occurred to him that one important item of business had been omitted, so with his foot on the steps ascending the pulpit, he turned about, and facing the members of the conference said, "I move that Brother Glossbrenner be made presiding elder," and without waiting for the motion to be seconded by any one, proceeded to put the question, "As many as favor it will say aye," and it was carried unanimously. Of course all were satisfied with the result, but with our modern notions of business, such a movement on the part of the bishops would seem a little irregular and unparliamentary. Glossbrenner used to laugh over the matter himself, and say of it, had it not been for Bishop Brown he might never have been elected presiding elder.

He was a delegate to the General Conference of 1837, which met at Germantown, Ohio. This meeting was a memorable one, from the fact that at this time steps were taken to secure a constitution "for the better regulation of the church." He was also a delegate to the General Conference of 1841, at Dresbach's church, in Pickaway county, Ohio, when the constitution, under which we have ever since lived, was adopted. He was also a member of the one that met at Circleville, in 1845, at which time and place he was elected to the office of bishop. He was at this time about thirty-three years of age. He was elected at nine successive conferences, having charge of a diocese for forty years. At the General Conference of 1885, which met at Fostoria, when it was feared he could not perform the active work which seemed necessary for a bishop to do, it was suggested that he be honored with a complimentary position on the board of

bishops. Before the balloting began he said: "Since the commencement of this session, persons have come to me to know where I was, what my position was, and whether I would suffer my name to be used. I told them, and tell you all, that I am in the hands of the Lord and the church, and whatever disposition the church shall make of me will be satisfactory to me. As I am getting older, I want to retain a sweet spirit, and no matter what the decision of the General Conference may be, I hope I may never get on the grumbling-stool." At the close of these remarks it was proposed to make him bishop-at-large, and it required great effort to prevent this motion from going through with a rush. The discipline knows nothing of such an office as this, and it was thought best to take a little time to meet the emergency. Afterward the discipline was so amended as to allow for the election of a bishop *emeritus*, when the conference may feel disposed to do so. Glossbrenner was so elected, "and was entitled to a seat in the councils, and a ballot; in fact, all the honors and privileges inhering in the office; but that he be not required to perform any labor, only at such times and places as may suit his convenience and strength to accomplish." After the report was adopted, and Glossbrenner elected as bishop *emeritus*, an honor never before conferred upon any member in this church, the following resolution was adopted by a hearty rising vote:

"1st. That Bishop Glossbrenner has the united confidence and affection of our hearts, and we will ever remember him in our prayers. 2d. That while we have exacted no duties at his hands we will warmly and cheerfully welcome him to our conferences in any

duty which he in council with his associates may deem himself able to perform."

The General Conference of 1865 met in Western, Iowa, at the close of the war. We had gone through a long and bloody struggle, and men's passions had not yet quieted down. A portion of the previous four years had been spent by Glossbrenner away from his diocese, and in the bounds of the Southern Confederacy. Markwood, with his hot, fiery, impetuous nature, was compelled to flee. There were suspicions on the part of a very few that Glossbrenner could not have been loyal or he would have shared the same fate. He explained his record so satisfactorily to the conference that he was again elected, his vote being sixty-three, and that of Markwood only sixty-six. Some very strong resolutions were adopted at this conference, and Glossbrenner voted for them. For his vote on these, he was attacked by a Virginia paper on his return, but the writer allows that while he was supposed to be in sympathy with the North, he had a character which commended him to the confidence of the South

During the war, when he could not meet his conferferences he remained in the South and employed all his time and energies in caring for the flock, that they be not scattered. He had special fitness and peculiar opportunities for this work. Within the limits of the Southern Confederacy clergymen were excepted from the effects of the conscription law. Great respect was paid to the office of a minister. He was made presiding elder during this time, preached regularly and held his meetings when nothing prevented. He was often asked to preach to the rebel soldiers, and to members of other denominations. He was prudent, careful, con-

servative and in his preaching kept aloof as far as possible from the distractions of the times. Rev. Mr. Brashear, who was for a time presiding elder during the war, having learned that the rebels were driven back from a certain point, concluded that they had gone to stay, and so prayed that they might be subdued. It was not long before they returned and Mr. Brashear was compelled to flee. Mr. Glossbrenner would make no such mistakes as that. He was careful and discreet, and had the confidence of both sides. He knew the strength of the North as most Southern men did not know it, and he privately advised his friends that the South could not succeed. He was considered by those who knew him at this time to be the most eloquent preacher in Virginia. This gave him very great influence in and out of the church, and his remaining there was a source of confidence to both preacher and people. Without his help the church would have become greatly dispirited. His choice of subjects for the pulpit, and the subject matter for his sermons, were somewhat restricted, but better for him thus to keep his people together and prepare them for heaven, than to have touched forbidden subjects and lost all opportunity for helping his hearers.

In the year 1853 considerable attention was given to the subject of depravity in the General Conference. It came up on a proposition to strike out the word "depravity" from the questions asked of candidates for the ministry, and a different question substituted. After quite an exciting discussion, the question was so modified as to read, "Do you believe in the doctrine of natural, hereditary, complete depravity?" An explanation

of this was offered by Glossbrenner, and appended in a note: "1. By 'depravity' is meant, not guilt nor liability to punishment, but the absence of holiness, which unfits a man for heaven. 2. By 'natural' is meant that man is born with this absence of holiness. 3. By 'hereditary' is meant that this unholy state is inherited from Adam. 4. By 'total' or 'complete' is not meant that a man or child can not become more unholy, or that he is irrecoverably unholy, nor that he is a mass of corruption, but that this absence of holiness must be predicated of all the faculties of the soul."

During the four years that followed a lively discussion was kept up in the church organ, and when the conference met in 1857 preparations had been made for a sharp contest. Sober thoughts prevailed, and a substitute was adopted, which put at rest for a long time the question which at one time seemed difficult of adjustment. It now reads, "Do you believe that man, abstract of the grace of our Lord Jesus Christ, is fallen from original righteousness, and is not only destitute of holiness, but is inclined to evil and only evil, and that continually; and that except a man be born again he can not see the kingdom of God?"

He was especially anxious that on three points his record should be made clear to his brethren. One of these was his loyalty to the church and the nation during the Civil War. Another, his position on the secrecy question. At times he was thought by some not to be sufficiently pronounced on this peculiarity of the church, but he insisted that his record would show that he had more faithfully administered the discipline than had others who probably had said more than he. The third point was his relation to the doctrine of human depravity.

One of the changes which he especially wanted to see brought about was the introduction of lay representation in all the councils of the church. In the *Telescope* for March 2, 1881, the subject is ably discussed by him. He aimed to show both from Scriptures and ecclesiastical history that the laity originally were a part of the governing body. When the church lost its original purity and simplicity they were thrust out, and priestcraft became the order of the day. In his judgment the highest good of the church will not come to pass until we return to the ancient order of government in church affairs.

"When shall we see the members of our own church awakening to a sense of their responsibility and their stewardship to God? When shall we see our members responding more liberally and cheerfully to the calls of the church to sustain our institutions of learning, our missionary enterprises, and other benevolent enterprises of the church? I answer, when we open the doors of our ecclesiastical assemblies and cordially invite the laity to come in and assist in devising means and measures to promote the peace, unity and prosperity of the church."

"What do the laity lack to justify their exclusion from our councils? Is it a want of piety, intelligence, or a want of loyalty to the church? Emphatically, no. As to piety, they will compare favorably with the ministers They, as well as the ministers, have been born of the Spirit, and have the promise of the same Spirit to guide them into all truth and righteousness. As regards intelligence, the laity are the peers of the majority of those who represent the church in our ecclesiastical assemblies. As regards enduring attachment for the

church, have not the laity given as strong evidence as the ministry? Why, then, exclude them? Nearly all the Protestant churches, in some way or other, have lay representation. Why, then, should we exclude them as though we doubted their piety, intelligence or loyalty. A closer connection between the ministry and laity will add to our strength and give new impetus to all the enterprises of the church."

If he had lived to participate in the councils of the coming general conferences, he would most likely have witnessed the triumph of his idea of church government, and would have found the way opened to admit laymen to the highest law-making body of the church.

Glossbrenner was not a scholarly man, in the usual acceptation of that term, but he was a faithful student of men and books. He had a retentive memory, a penetrating mind, industrious habits, and with these he acquired a large amount of information. While not so aggressive as some men, for his nature was different, he was a friend to the educational interests of the church. We wonder at this day that it took so long to lay the foundation of a "school of the prophets," and when it was done there was no very enthusiastic support of it. There was not so much any organized opposition, as there was a general indifference throughout the church. When it was agreed to establish the seminary, Bishop Glossbrenner encouraged the presentation of the matter at his conferences, and gave it all the support he could in order to secure funds for its support during the first two years of its existence. He had occasion at one time to make these utterances: "Not less than three-fourths of all our children who have been educated in colleges not under our own direction have

been lost to us. Many of them have gone to other denominations, others to the world. But for her own grievous neglect to provide for the nurture of the sons whom God gave her, many of those had now been standard-bearers in her battles, and shining lights in her firmament. To this church the loss of so many cultivated minds and pious hearts is irreparable. Others have need of them; but for us who have need of a hundred educated men for every one in the church, such a policy as we formerly pursued, and which is by no means fully corrected, is fatuitous and suicidal. We can not spare our sons to others. We can not innocently neglect to train them for ourselves." How much of his zeal for the new seminary was due to such incentives as these we do not know, but we do know that he was a faithful friend to the new enterprise as long as he lived.

When the new college building, which had been erected at Westervilie to take the place of the old one which had gone down in a night, was ready for use, Glossbrenner was asked to make the dedicatory address. In the main this was a plea for the study of the Bible in our own institutions of learning. In the little *résumé* which he gave of an experience in this work he says: "When I first became a minister in the church, I did not know half a dozen United Brethren graduates. There were several large conferences which did not contain a single minister or laymar who enjoyed the advantages of a collegiate education. At the present time, however, we can point with pride and gratitude to scores of graduates, the majority of them earnestly engaged in promoting the best interests of the denomination and of religion, as ministers, as

teachers, as editors, and in the various departments of professional and public life. Such facts do indeed make an important change for the better, and they constitute, with all earnest and large-minded United Brethren, a conclusive argument in favor of strengthening and perpetuating our institutions of learning, which have thus commended themselves to the confidence and affections of the church."

In the same address he gave his ideal of a Christian minister to some who were preparing to enter into this work, an ideal well illustrated in his own devoted life: "There are those before me who have recently taken upon themselves the responsibilities of the Christian ministry, and others who are preparing themselves for this sacred office. Permit me to say to you that the church is not over solicitous about the production of great or learned or highly finished or eloquent sermons, but it does imperatively demand that every preacher of the Gospel shall put forth his utmost energies, both for preparation and performance; that he keep his soul all alive to the sacredness and fearful responsibilities of his calling. So far as results are concerned, the measure of capacity or learning is of infinitely less importance than the spirit in which the work is done. God does unquestionably employ in His vineyard a great variety of talents and attainments, and He honors every man according to the fidelity and spirit of consecration with which he fulfills his mission; but there is no place for the idle; none for those who are only half awake; none for those who are not prepared to make full proof of their ministry; who are not of a fervent spirit, ready to endure hardness, or bonds, or death for Christ's sake."

In an address to the students of Lebanon Valley College, in 1884, on "Sober Mindedness," he spoke as follows — we give it as a specimen of his plain, simple language, and the earnestness with which he always addressed men:

"I exhort, I beg young men to be sober-minded. This trifling with God and the soul does positively border on stark madness. To make the infinite and manifold proofs and felt convictions of religion to be so many reasons for neglecting it, is doing barbarian violence to all that is rational and right in our nature. I ask, do any of you mean to go through life and so take hell for your portion? I suppose not. You intend no such folly, no such crime against God and your souls. Observe, then, your true position and attitude, for I pronounce them unworthy of a rational being. You are confessedly convinced of the reality and of the importance of experimental religion, and yet you act as if you were convinced of exactly the opposite proposition. Your conscience feels the moral obligation of piety toward God, and you will not obey. This, then, is your attitude. You live in habitual conflict with your understanding and your conscience, with your common sense and your moral sense. I am unable to conceive of any proposition more justly startling to a thinking, well ordered mind than this."

He was what we might with special fitness term a Gospel preacher. His sermons were sound, systematic, and aimed at the conscience and heart of the hearer. He dealt in no rhetorical flourishes nor metaphysical disquisitions to please the fancy. He believed in the power of the Gospel, and that alone, to change the human heart. He selected his text, stated his points

of doctrine, and then sustained them by appropriate quotations of Scripture. He was ready, apt and accurate in their use, neither adding thereto, nor taking a word from them. He never trifled with the word of God. His thoughts were uttered in plain, simple style and chaste language. He was so intensely in earnest, that when freely under way his whole nature seemed aroused. Those who heard him at his best, went away with the truth riveted upon their minds, and with a very vivid impression of the genuine earnestness of the man. This intensity of his nature at times made his addresses eloquent to the hearer, although the speaker may have been unconscious of his strength. He preached that which he fully believed. He needed no new gospel, for the old was sufficient for all his wants. He sought to win men more by the proclamation of the love side of the Gospel, than by awakening them with its terrors. As he came near the end of his life, he said he would like to preach one more sermon, and his text would be, "It is I, be not afraid." Once during the war he preached a sermon somewhere in the State of Virginia. An intelligent Christian soldier was present, who said he had often thought that he would like to have heard St. Paul preach, but was now satisfied, for he had heard a man preach, who came up to his ideal of Paul."

Those who knew Bishop Glossbrenner best would unite in saying that he was "a good man, full of faith and of the Holy Ghost." The highest beauty of his character, perhaps, was its symmetry. His habits were regular and his temper even. He was calm, dignified, kind, yet persistent in what he believed to be right. He was not easily irritated, but in the midst of trials and even of wrongs done him, he could possess his soul

in patience. In the midst of perplexities he was the same calm, self-possessed man. He neither thought nor said unkind things of his brethren.

He had his own convictions, to which he firmly adhered, and although differing at times from his brethren, as to church polity, he could do so, and did do so, without disparaging them. Even when efforts were made to displace him, he believed the Lord ruled and all would be well.

He was in very many respects a model bishop, both as to his character and in authority. He was a fine preacher; he was a churchly man, on the lookout for the advancement in all proper ways of his own denomination, yet not a bigot. He had a warm interest in the welfare of his itinerant brethren. Their troubles were his troubles, and their success his glory. He would often say in his last hours: "In the church let me live — in the church let me labor, in the church let me die, and by the church let me be buried."

He was a prudent, careful, dignified presiding officer. He was skillful in preventing trouble, as well as in meeting it properly when it came. He was a wise counselor, understood our church economy better than many others, for he was a part of it, and helped to make it, and therefore seldom made any mistakes in the administration of law. When necessary he could reprove and rebuke, with all longsuffering and gentleness. Modest, retiring, unassuming, and indisposed to court attention or commendation from men, he appreciated kindness, and in turn loved and trusted men.

When he was buried, Bishop Weaver spoke of him and his work in the following touching language: "Bishop Glossbrenner entered the ministry in the United

Brethren Church, when the membership did not exceed 25,000. He traveled for the most part on horseback. At that day there were no railroads, and ministers generally traveled as he did. Even when he was elected to the office of bishop, forty-two years ago, he had to travel mostly by private conveyance. Sometimes it would require from two to three weeks to go from one conference to another, but no matter how far it was, nor how difficult the journey, he would perform it without murmuring or complaining, and after he was sixty years of age, when his turn came to visit the conferences on the Pacific coast, although it involved a ride of 1,200 miles by stage over mountains that would make the nerves of younger men tingle, he went without murmuring or complaining. No difficulty seemed too great for him to face when duty called him to go. Many a long, dreary night, he rode over rugged mountains on the Pacific slope, while young men slept quietly at their homes.

"When he entered the ministry in this church, we had no home, frontier or foreign missionary society, no institutions of learning, no Sabbath-school association, no Sabbath-school literature, no well organized itinerancy, no books written by men of our own church and no constitution. He grew up with the growth of the church, and was always to be found in the front rank of every advance made by the church. Older and indeed younger men than himself would sometimes hesitate when these advance movements were proposed, but Bishop Glossbrenner was always ready for everything that would add potency to the church that he loved so well. If he erred along any of these lines, it was because he loved the church more than his reputation. The one great question with him seemed to be, "Is it right?"

When the news of his death reached Harrisburg, there was great sorrow, as indeed there was all over the church. A correspondent of the *Telescope* writes as follows, on receipt of the sad news: "I desire to say for Bishop Glossbrenner this one thing, and I say it on my own personal responsibility, he is the most uniformly straightforward man I have ever seen. He was one of the best bequests God ever made to any people. The gift of such a man to any church, the grand and beautiful life he led, the long years he was spared to serve, and the great good he accomplished is great cause for the most devout thanksgiving. I know I voice the sentiment of our people in Pennsylvania in what I have said."

Mrs. Glossbrenner died October 14, 1884, aged sixty-seven years ten months and sixteen days. She had been in delicate health for some years. At this time the bishop himself was quite feeble, and not able to attend some of his conferences. At the Scioto Conference a resolution was adopted, expressing the sympathy of the conference, and while the paper was before it for action, Dr. L. Davis, of Dayton, paid a beautiful tribute to Bishop Glossbrenner in the following language: "I have been in the ministry and Scioto Conference fifty-six years, but the bishop is a little older in years, and also is my senior in the ministry. This near relation in the number of years gives me tender feelings. When the name of Bishop Glossbrenner is mentioned here, as it is now, he seems to be passing away from us, and this reminds me of my early departure. I have always regarded Bishop Glossbrenner as not only a man of great power as a preacher of Christ, but also as a model bishop."

Bishop Glossbrenner died on the morning of Jan-

uary 7, 1887, aged seventy-three years five months and thirteen days. His remains lay for some days in the east room of his own dwelling, and was from this place taken to the church, where, for so long a time he had worshiped. The bishop asked to be buried in the cemetery beside his wife. He forbade any extravagance in connection with his funeral, and requested that his body be carried to the grave by his brethren in the ministry, after the example of Stephen. His requests were complied with. A tender funeral discourse was preached by Bishop Weaver, from Rev. xxi: 25. "For there shall be no night there." He then said, "it is now left to us to bear to the tomb the body of our brother, tenderly and solemnly, and lay it away to rest in hope of the resurrection. We will do this reverently."

"The place where he rests is somewhat of a lonely spot, and yet it is a beautiful elevation by a thoroughfare. It was his wish to rest here. In this rural scenery he had found delight and rest in these many years. Amid the romantic farms and rustic beauty of these hills and valleys he had dwelt in the days of young manhood with the companion of his love and sorrow. Every hill and valley and streamlet and dwelling and shadowy forest seemed sacred to him. Here, in his last years, he planned and erected the beautiful home in which his companion and he died. Here, at Churchville, though far from the center of the church in which he toiled, his modest and retiring spirit dictated a resting place for his ashes. Here, while the church weeps his loss, sorrowing most that they shall see his face no more, he rests in that long, long, mysterious sleep. His record is on high; his memory is with the church."

REV. WILLIAM HANBY

Fifteenth Bishop of the United Brethren in Christ

REV. WILLIAM HANBY was born in Washington county, Pa., April 8, 1808. Being of lowly parentage, his entrance into life was most humble, but his exit from it most triumphant and glorious. His early childhood, like that of many a more distinguished man, was pinched by poverty and possessed few advantages. At an early age he found a good home in a Quaker family, where he was taught to be honest and industrious.

His first adventure may be related here. One Sabbath, when all of the family save himself had left home, he chanced to look aloft, and saw a large bird sailing grandly in the sky above him. He flew to the house to get the gun, carried it out, rested it on a stump, *shut his eyes* and blazed away. A few minutes after he lay on his back and saw the same large bird calmly sailing on. In after life he saw many a man "hoist by his own petard."

In the bosom of this good family, whose memory he always cherished with kindest feeling, the years passed pleasantly away. Farming was not, however, suited to his taste. When he was sixteen years old he determined to learn a trade, and decided on that of a saddler. As was the custom in those days, he was bound by a legal contract to a mechanic by the name of Good. Could he have foreseen the hardships of the next few years, no doubt he would have remained on

the farm. Some would say he made a mistake, but God had a work for this lowly boy to do, and the way to it lay through the burning, fiery furnace. He soon found he had entered into a bondage as terrible as that endured by the slave in the South. He was shamefully and brutally treated, and he looked forward with horror to the five weary years of servitude. This cruel master tried to compel him to lie and to steal, but when informed that he must injure his neighbor by telling a lie or submit to the lash, he refused to be guilty of falsehood. At one time he nearly lost his life under his chastisement, and he saw there was no hope for a poor, friendless boy in the hands of such a demon. After three years spent in this kind of servitude he found life intolerable, and determined if possible to gain his freedom. On the 24th of March, 1828, he made his escape by twisting his bed-clothes into a rope and letting himself down in the dead of night from the second-story window. He met his old mother in the edge of town, bade her a sorrowful "good bye," and with bursting heart started out on that long perilous journey, penniless and alone, with his face toward Ohio. "No words can describe," he afterward wrote, "the anguish of my heart that night and for days afterward—leaving a poor, dependent mother behind, very poorly clad myself, my spirit crushed by the treatment I had received, and every moment dreading to hear the footsteps of my dreaded master, who had repeatedly assured me he would 'follow me to hell.'" In his utter despair he cried to God to direct his steps, promising Him if he ever reached freedom and safety he would give his heart and life to His service. At first he traveled only by night, and remained hid during the daytime. When almost starving,

he appealed to a good woman in a farm house, who gave him food and shelter, and kept him hid away until his travel-worn feet were somewhat healed and his tired body rested. He started on from this refuge with hope in his heart and vigor in his frame. The remembrance of this kind friend who helped him in the hour of his need brought tears to his eyes to the last of his days. He now traveled in day time, asking directions from every person he met, to a place as distant as possible from the place he was seeking. On the 1st of April, 1828, he reached Zanesville, Ohio, and though weary and sick from his long journey, went to work at his trade.

In a short time he left Zanesville, and found a blessed home in the family of Samuel Miller, near Somerset, Ohio. Here he followed his chosen occupation, and the influence of this intelligent, pious family had much to do in bringing him to God, and shaping his life for the work before him. In 1830, under the labors of Rev. Nathaniel Havens, he was converted to God. Now arose a question of honor. He knew that by the laws of his country he was a free man, having reached his majority, but, by the terms of his indenture, his old employer had a claim on him for service, and this claim should be met. The indenture itself was not in existence, having been burned by a friendly dairy maid at the time of his escape, but his keen sense of honor forbade his taking advantage of that fact. He gathered together all his savings, went back to his native State, settled all claims against him, and returned a happy man, but with an almost empty purse.

Soon after this he became impressed with the con-

viction that he must go forth and preach the Gospel. Few men have experienced the fierce struggles and deep darkness through which his pathway led. His entire ignorance of theology, except the power of God to save, and, indeed, with everything connected with the profession, appalled him. He had received but a few months of schooling in all his life, and it was now too late to secure an education. He determined to work hard at his trade, and promised God to find a younger man whom he would educate, and who would do the work which he felt himself unable to do. This plan brought no relief to his troubled heart. After a long and fearful struggle he gave up, and on his knees, alone in a grove, made the consecration of himself to the Lord, and received such an evidence of his call to the ministry that during all the years of toil and privation which followed, he never for one moment doubted it.

On the 17th day of October, 1830, he was married to Ann Miller, daughter of his honored partner and benefactor. The wife proved a helpmeet indeed, and, through all the years of privation and toil which fell to his lot, she was devoted, uncomplaining and faithful. Her devout and beautiful life shed an influence for good upon all with whom she came in contact. Her children cherish her memory as that of a true angel of light.

In April, 1831, Mr. Hanby was licensed to preach in the United Brethren Church. In the year 1833 he gave his name to the Scioto Annual Conference to travel and was placed on what was then called Wolf creek circuit. He had 170 miles to travel and twenty-eight appointments to fill in making one round. He made the round once in four weeks. The labor was very

hard, and privations and trials very severe. His salary for the entire year, presents included, amounted to $35. He counted his hire in human souls, the net increase for the year being 100.

In 1834 he was elected presiding elder, although at this time he was only twenty-six years of age. His district comprised the whole of Scioto Conference as it was then. During the year he traveled over 4,000 miles on horseback. In 1836 the conference was divided into two districts, and presided over by Coons and Hanby. These two were elected to the General Conference, which was held in Germantown, Ohio, in May, 1836. Hanby was at this time appointed general agent and treasurer of the *Telescope* office, at Circleville, Ohio. He gave the very best of his powers of mind and body to the work which followed, and no interest of the church was dearer to his heart, even to the day of his death. In 1839 he was appointed editor of the *Telescope*, in place of William Rhinehart, resigned. The establishment was heavily in debt, and in order to economize, he was instructed to act as agent, publisher and editor.

It was thought that unless an almost superhuman effort was made, the house would go to the wall. The work was very hard. In addition to the business management the editor must study in order to make a paper which was to be read by many who had received a hundred times the advantages he had known. His early lack of education made him a life-long student. At the conference of 1841 he was elected for the term of four years. In a sketch of his life, written by himself, he said: "No department of the work of the church of my choice has drawn so heavily upon my

best energies as the *Telescope*. The toil and anguish endured to save a sinking vessel is more than I can describe." During these dark days he walked by faith and not by sight. The church paper was an untried enterprise among a people who had small conception of the magnitude of the work they were undertaking. They had little idea of the wants of such an establishment, and as little idea of their own great need of it. Many were illiterate and prejudiced against learning or anything that savored of a finished education. Taking a paper was too near an approach to "book learning," which they had learned to despise. More than one minister boasted that "he had never rubbed his back against college walls."

It would have been a difficult task to have carried on a paper, under such discouraging circumstances, if it had been free from debt, but, burdened as it was, the task was much more difficult. Hanby had clear vision and fine business qualifications, and he bent his energies to remove every obstacle. He succeeded in having the paper put on a cash basis as soon as possible, and instituted measures to increase the circulation. Among them were premiums offered for the largest list of subscribers. It is a noticeable fact that men who afterward attained to high positions in the church, were men whose names appear prominently in the columns of the church organ as agents for it, such as John Russel, J. J. Glossbrenner and Lewis Davis. Dr. Davis and N. Altman crowded each other hard for the prize, the "Encyclopædia of Religious Knowledge," and in the race, the doctor, a very unusual thing for him, was beaten. But it was a time of hard struggle for the man on whom so many duties devolved, and

was accompanied with no little privation, for with all the hard labor, the salary was meager, and many devices must be sought to enable the family exchequer to meet the demands made upon it.

These days were so dark, and the struggle so bitter that it overshadowed the home like a personal calamity, so that those who remain of that family circle look back to that time of trial with a shudder. "*The debt, the debt*" was the ever-present menacing, impending calamity, only to be turned aside by an overruling Providence, whose helping hand was constantly besought by day and by night.

His little five-year-old daughter had accumulated, by much self-denial, the wonderful sum of five old-fashioned big copper cents. The anxiety for the payment of the debt pressed so heavily on her little heart, that she felt her treasure must not be hoarded in a time of such peril. It was a hard struggle that went on in her heart, a foretaste of the day when other precious treasures must be laid on the altar, but it aided in victory on the right side. One day, when her father was sitting with knitted brows, evidently in more than usual danger from that great evil, the debt, she slipped softly to his side, and laid all her treasures on the table before him, never doubting but it would prove ample for the liquidation of the debt, and with the faint hope that maybe one precious penny might be left. "What is it for?" he asked, and the keen black eyes were misty with tears when she whispered, "to pay the debt.' Would God he could have looked forward in those days of darkness and have seen, as doubtless he now sees, the *Telescope* going all over the church, the book concern occupying a stately building, all its own, not

only free from debt, but making money for the church, and spreading light and truth throughout all her borders. No doubt he would even more earnestly have counted it "all joy" to spend and be spent in such a service.'

It will be a matter of interest to recall the positions taken by him in the columns of the paper at this early day, on the great questions that stirred the people — some of them still great questions. His anti-slavery position was not one of words and convictions alone, but of deeds daring and effective. While in the paper he was brave to speak for liberty and to declare, fearlessly, the universal brotherhood of man. He did not shrink from danger when called upon to prove his sympathy in deeds as well as in words. At this time the laws of the State of Ohio imposed a heavy fine and imprisonment for the crime of assisting a poor panting fugitive to escape from the clutches of the slave driver. But, with a knowledge of all its consequences, he chose to obey the voice of God rather than the laws of man. There were, at that time, but few in Circleville whose sympathies were actively enlisted in behalf of the slave, and the name "abolitionist" was a term of reproach only equaled by that of "prohibitionist" in our own day.

Indeed, there seems to have been but one who could be trusted to assist in caring for the fugitive slave. This was Mr. Doddridge, a merchant of the town. Mr. Hanby and Mr. Doddridge, with perhaps a few others, established a station on the underground railroad, and manned it themselves. One of the memories of the old Circleville home is of mysterious, quiet knockings in the dead of night, of hurried whispered consultations in the darkness, and of the quiet disappearance of

the father, and the wonder of the children quickly hushed at finding him at home in the morning. Once, at midnight, the signal was given and the door opened to admit Mr. Doddridge, who brought word that he had five slaves hidden away, and that the pursuers were on their track. There was no one else to go. None other that could be entrusted with an adventure so full of hazard, both to the would-be-pursuers and to the fugitives. So Mr. Hanby went out in the night, procured conveyances, and quietly stole away with his trembling charge to the home of Jonathan Dresbach, whose house formed another station on the railroad, the more secure because it was not south but east of the Circleville station.

Here they were hid away, and the driver, by a circuitous route, returned to town, and was to be seen at daylight, in his own home, with an air of having spent the night in the bosom of his family. The pursuers, however, got on the track, followed it to Mr. Dresbach's, searched all the premises, actually treading over the hay under which they lay buried, and returned to town unsuccessful, breathing vengeance on the "black abolitionists" for having spirited them away. One man, who was assisted by these brave men, returned again and again, first for his mother, then for his wife, afterward for some of his children, making five trips back, and safely reached Canada each time with his precious charges. Mr. Hanby's vote was one of the first seven cast in Pickaway county for the Free-Soil candidates, but he lived to see those votes each become a thousand, and to welcome the glad day when liberty was proclaimed "throughout all the land to all the inhabitants thereof."

On the temperance question he would need to change but very little from his utterances of that day to stand in the foremost ranks of temperance workers of to-day. True the principle of prohibition was not urged then, but total abstinence for all he earnestly advocated, not only by tongue and pen but by example. On November 16, 1841, he assisted in the organization of the Washingtonian society at Circleville, of which Hon. Chauncey N. Olds, of Columbus, was the presiding officer. Every member of his family, including apprentices to the printing business and his two elder children, aged six and eight years, took the total abstinence pledge, and by him and his family, at least, it was conscientiously kept and always regarded as a sacred obligation. It was in his old age, and during his last efforts in the good cause, that he was made to suffer for conscience sake, when his property was destroyed during the famous whisky war at Westerville. His vote was also cast among the first for prohibition.

He was early and always a friend to the Sabbath-school. During all his time of service as editor, it was his custom to go out to places in the surrounding country where there were no schools or weak ones, taking his children with him to assist in the singing, and would organize new schools or strengthen weak ones. More than one church within the bounds of the Scioto Conference grew out of schools founded or fostered by his labors. Up to the last moments of his life he faithfully and regularly prepared his Sunday-school lesson. When taken sick with his last illness, he had a class in the school at Westerville composed of married ladies, and many hours of weariness, during his long confinement, were made bright by their tender,

affectionate ministrations. He was a member of the first Sunday-school normal class organized at Westerville by President H. A. Thompson, and did faithful, efficient work.

On the subject of woman's work he had views far in advance of the times, was a firm believer in the equality of the sexes, and never more delighted than when his daughters showed themselves the intellectual equals of their brothers.

The missionary work was always dear to his heart. He gave as freely and conscientiously as possible, and when the work demanded one of his own family, his cheerful acquiescence and words of encouragement were a tower of strength to her who was called.

He was always the earnest opponent of secret societies, and saw in them great danger menacing both church and state and exerting a pernicious influence upon the individual. This opinion he never changed, notwithstanding charges have been made to the contrary, but he did modify his views with reference to the manner of dealing with it. He honestly believed the church should discriminate between the oath-bound societies and the minor orders banded together in so-called charitable associations and for self-protection. Had he lived in the days of bombs and dynamite, he might have found little difference between them.

During the year 1844 he spent much time in secret prayer and in searching the Scriptures. In the widespread discussion of sanctified and higher life, he was led to believe that there were heights and depths of Christian experience which he had never known. His efforts were rewarded by a baptism of power and

zeal that he never felt before, and during the long years that followed, his faith never wavered. His experience might more fitly be termed assurance of faith. A daughter, who remembered the discussion and struggle, and especially the fact that the doctrine was very unpopular, watched his life with care all the years through to see if his light died down or if he ever felt that he was mistaken, and, in answer to her question during his last illness, he seemed to sum up the whole matter in these, to her, memorable words: "My experience is that the highest attainment of grace is perfect submission to the will of God."

In May, 1845, at the General Conference held in Circleville, a special committee reported concerning the affairs of the *Telescope* office as follows: "We find the affairs of the *Religious Telescope* in prosperous condition, there being at this time in the treasury a balance of $3,000 in favor of the office." The "debt" was paid at last.

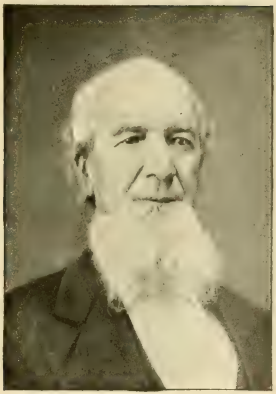
At this same conference, after a short time spent in balloting, J. Russel, J. J. Glossbrenner and William Hanby were elected bishops of the church. In those days the office sought the man not the man the office. This brought great dismay to him, and came like a calamity to his wife and children. In those days more was thought of the responsibilities of the office than of the honors or emoluments. When the result of the election had been learned, the wives of two of these newly made bishops wept and prayed, and could not be comforted.

Small wonder was it in the case of Mrs. Hanby. Serving the church as bishop meant long absence from home, exposure and hardships scarcely to be imagined

in these days of rapid transit. His absence from home laid upon the wife, a woman of delicate health, of timid, shrinking nature, a burden almost too heavy to be borne. There was a family of five children, his mother and step-father, both in feeble health, besides the charge of the "saddle and harness making" establishment, by which, during the entire time of his service for the church, he eked out the living his meager salary failed to secure. No wonder the cross seemed very heavy to the wife.

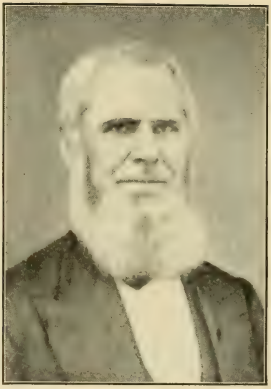
His work as bishop was arduous, indeed. He was absent from home three and sometimes four months at a time, often making all the weary journey on horseback. Letters were expensive luxuries and rare visitors, and the use of the telegraph was unknown, so that the partings were times of great distress and gloom. How many chances there were that the traveler might fall a victim to accident or sickness and never return, and how the fear would chill his heart that he would find the little circle broken on his return.

For some time previous to starting on one of his long journeys he had been subject to attacks of vertigo, which were regarded as quite serious by his physicians, as possibly being the forerunner of apoplexy. He felt the duty must be done, so he bade his loved ones "good bye." His letters miscarried, and weeks passed without any word from him. A letter from him was published in the *Telescope*, in which he said he never expected to see his home again, but the kindness of friends kept this from his family. It was a time of great distress, and the thought that he might be dead on some lone prairie was constantly present to them. Finally, one Sabbath morning, the postmaster found a



WILLIAM HANBY

Fifteenth Bishop of the United Brethren in Christ



DAVID EDWARDS, D.D.

Sixteenth Bishop of the United Brethren in Christ

letter in the well-known writing, and, knowing as all the community did, the great anxiety of the family, sent the letter to the house. The children were at church, but friends hastened to bring them home to hear the good news that the father was not only alive, but healed of his sickness. He had been attacked with vertigo while in the pulpit at Dublin, Ind., and good old Dr. Witt had taken him to his home and cured him.

The first year of his term as bishop he presided over the conferences of Ohio and Indiana; the second over those of Pennsylvania, Maryland and Virginia; the third year over those of Illinois, Michigan and Iowa. During the four years he presided over every conference existing in the church. All this territory was traveled over by private conveyance. In 1849 he was again elected editor of the *Telescope*.

The *Telescope* was now in much better condition than during his previous term as editor. The church had learned how indispensable it was to her prosperity, and its support was assured. The office now, under his judicious management, underook to establish a "book concern," to supply the literature which the church needed. The work had to be done at both ends — to create a demand and then supply it. The church had but few writers, and to select from those of other denominations required no little skill. The office had now been removed, from the two-story frame building of four rooms, in which it first saw the light, to more commodious quarters in the basement of the large United Brethren Church, built with special reference to its accommodation and from this place the books were published and sent out. During this time our first church history was written, and printed on our own press.

Perhaps there was no one in the church at that time who had a higher appreciation of the value of a good education than he. The church needed an educated ministry and an intelligent people. Up to this time we had no schools, and no book establishment worthy of the name, and but little literature. The ministry needed the book concern, and the people needed the schools. He tried to make the *Telescope* a very John the Baptist, to prepare the way for the coming of this gospel — the educational work of the church. It was during this term of service that the Otterbein University, the first school of the church, was founded, followed, in something over a year, by Mount Pleasant College, in Pennsylvania. He labored faithfully to secure the founding of Otterbein University. He was on the first committee appointed to obtain the school then known as "Blendon Young Men's Seminary," in the possession of the Methodist Episcopal Church, located in Westerville, Ohio, and was ever after its firm friend and supporter. He spent many days, taken from other pressing duties, in obtaining its charter from the Ohio State Legislature. At the close of this term of office his connection with the general work of the church ceased. We have reason to believe that he would again have been elected to the office of bishop, but when he saw himself likely to receive the office at the hands of his brethren he withdrew his name, feeling in his inmost soul that it was not a call of God, and no influence could induce him to accept a calling not backed by the Holy Spirit.

In 1853 he retired from the more public work of the church. After visiting for a time and regaining strength somewhat, he again went into the work of

the ministry, and was at one time pastor of the church at Westerville. Afterward he was elected financial agent of Otterbein University, and again traveled a circuit. He was loth to give up the work to which he had given his life. During the remainder of his life the success of Otterbein University was the uppermost wish of his heart, and he was for a long time a resident trustee, and generally a member of the prudential committee. At one time all his property was liable for its debts, and when remonstrated with concerning it he said, "Some one must stand for it; why not I?" He contributed largely of his means, and denied himself and family many things in order to help along the good cause; toiled early and late that his children and the children of the church might have the advantage of the culture denied him. His home was always open to the student. Many a sick and discouraged boy or girl, longing for home and friends, found cheer and comfort in the home of Bishop Hanby.

He had an abiding interest in young men, and never failed to speak that word in season which the Bible tells us is so good. During his last illness affectionate messages came to him from all parts of the church from young men whose fainting faith he had never failed to strengthen. One successful young man unhesitatingly declared if it had not been for the quiet watch he kept over his spiritual life he would have fallen away. When on the playground, when he was too often taunted with being a Christian, and became exasperated, and was tempted to deny his Lord, he felt the gentle touch of the loving hand on his head, and the low voice saying, "John, are you still trying to be a Christian?" and he felt that he could bear any

persecution rather than to have to hang his head and answer "No." How keen and earnest his interest was in all that pertained to the welfare of the school! He was always present at all its public gatherings, rhetorical exercises, public society meetings, until he must have had "Demosthenes, Cicero, Greece and Rome" on his brain, as class after class flourished and passed on, but his interest to the time of his death never flagged.

One in writing of him said: "Bishop Hanby was a remarkable man, able, with breadth of view, high intellectuality, marked elements of character, strong individuality, energetic and persistent in purpose. His influence was felt wherever he wrought." Said another: "His small but lithe frame is surmounted by a head of Napoleonic size; his eye is dark, his skin the same, and the lines encircling his mouth indicate a thoughtful mind and a decisive character." Rev. I. L. Bookwalter thus describes him: "In personal appearance he was always clean, neat and tidy, a standing rebuke to ministerial slovenliness which was somewhat common in his day. He was of medium size, rather slight in build, complexion dark, and had very penetrating black eyes; a commanding look, with pleasant, inviting countenance. His social nature was attractive, and in conversation he was familiar and edifying. He was a man of prayer, and his inner life was preëminently one of deep piety. In his pulpit efforts he was, perhaps, not as scholarly as some, yet he was a ready and powerful preacher in his prime. With his large amount of magnetism, and when under the special influence of the Holy Spirit, his preaching would sometimes be attended with wonderful results." At times his sermons made impressions on his hearers which remained through life.

Some were so impressed that after a lapse of forty years they would be able to recall text and outline with vivid recollection of the effect produced on the audience. "He was in every respect a Christian gentleman, always polite and reverent. Thus he lived and thus he trained his children."

His devotion to and care for his aged mother during a period of thirty years proved his reverence for old age. His business tact was marked, and he possessed high ideas of order. Lawrence says of him, "As a financier he probably saved the *Telescope* office from a disgraceful wreck, and as bishop he did much to establish order, especially in the business affairs of the church." Bookwalter says that fifty years before, Hanby had found, in southern Ohio, a group of European Germans without a shepherd. His heart was deeply moved for their spiritual welfare. He urged Fathers Cramer and Macklin to go down and hunt them up. From this small beginning, which started under the fostering care of Mr. Hanby, has come a German conference of over 2,000 members, scattered over Ohio and Indiana, who are very pious, hard-working Christians, with some of the blood of Otterbein and Luther coursing in their veins.

Hanby wrote and published a history of the church which has proved very valuable to later writers. He compiled a small volume of hymns at an early day for use in the Sabbath school, the best of its kind introduced into our church. In the preface to the edition appearing in 1842 we have the following: "The happy results growing out of the late experiment of introducing singing into the Sabbath schools is the only apology for offering this little work to the public. Wherever singing has been adopted the number of

scholars has been increased four fold." Later he prepared a careful compilation called the "Church Harp," for the use of churches. In 1856, after a sale of more than 40,000 copies, he had it revised, and it was better bound than its predecessors had been. He was one of the committee which prepared the hymn book that preceded the hymnal now in use.

He filled every office in the gift of the church, from class steward to bishop, which, perhaps, can not be said of any other man in the church at that time, but strange to say, he filled that of class steward after having served the church as bishop. The beautiful thing about it is that he accepted the humblest office in exactly the same spirit as the highest, and discharged its duties with just as great conscientiousness and faithfulness. He lived economically, though few had higher appreciations of the real comforts of life. This was imperative, for while most of his contemporaries who attained to eminence in the church were men of means, either in their own right or their wives', he was poor, started with nothing, always received an inadequate salary, the highest being $500, yet he raised and educated nine children, eight of his own, and one adopted child; supported his mother and stepfather for many years; constantly kept a "United Brethren Hotel," where all good United Brethren felt free to be entertained without money and without price. He assisted in every benevolent enterprise and gave in private charity sums he never dared to count. He was strictly temperate in all things, teaching and practicing abstemiousness.

He possessed a very tender conscience, was slow to give offense and when overtaken in a fault could not rest until he had said, "Forgive me, I was wrong," even if

the injured one was the smallest child. Naturally of a quick, impulsive temper, one of the triumphs of grace in him was its transformation into one of patience and gentleness. He scorned to injure the lowest of God's creatures. He was master of the secret of growing old gracefully. No one ever heard him complain that the former times were better than these. He believed heartily that under the reign of the blessed Redeemer, the world was growing better. He was "up with the times," and enthusiastic in any new enterprise which promised good to the church of his choice or the cause of humanity in any direction. He gave largely of his means, and did it not for praise of men. Many a poor widow or afflicted laborer had reason to bless him for his disinterested goodness. During the sickly season he made it a part of his regular work to go about among the poor, dispensing medicines furnished from his own scanty purse to those who were unable to employ a physician. During the cholera epidemic, though ill himself, he rode to those he feared were needing help, until finally stricken down with varioloid, contracted in some of the wretched homes he had visited. It was his custom to look after a poor widow's woodpile before leaving home as regularly as he did his own.

His last years were crowded with sorrows and suffering. His oldest son, B. R. Hanby, in the midst of a life of usefulness, to prepare him for which his father had made so many sacrifices, was called home. He was soon followed by the second son, Cyrus, a man of equal usefulness in a different sphere. In the year preceding his own death the third son, Dr. W. O. Hanby, joined his brothers on the other side. So of the four manly boys well fitted to help to win the world to Christ but the youngest, Samuel, remained. He

suffered severe attacks of illness in the last years of his life, and through the misfortunes of others saw all his property swept away. And to crown all, his wife, with whom for forty-nine years he walked the weary way, went on before, and left him to finish his pilgrimage alone. But all these griefs, which would have made sour and bitter a man of weaker faith, only drew him closer to his Savior, and though the smiles had to shine through tears, they were blessed tears, that watered his heart and made the graces grow. One said of him, "There was no moroseness nor bitterness in all his last years." His spirit was as sweet as a little child, and his words full of grace.

One earthly blessing he had left, in which his soul took unbounded delight, and that was the love and devotion of his children, who honored him and cared for him with an affection which no words can express. Overcome by this exhibition of kindness on their part, he constantly grew sweeter and brighter in the midst of intense pain as the end of life drew near. A short time before coming down with his last illness one of his daughters sitting near his couch, upon which, weak and suffering, he was reclining, observed him quietly weeping. She said to him tenderly, "What is it, father?" He answered "Oh, I am so happy; my long toilsome journey is nearly ended; my life work is joyfully over; half of my children are already safe in heaven, and I am just as sure the rest will be; half are safe at home, and all the rest are on the way. Mother is there (meaning his wife) and in a little while I shall be there, too. These lines are in my mind constantly:

"'The Lord my shepherd is,
I shall be well supplied;
Since He is mine and I am His,
What can I want beside?'"

He passed away May 17, 1880. His last words as he called back from the brink of the river were, "I'm in the midst of glory." At his funeral many heartfelt testimonials were made to his life of usefulness and blessing. Rev. J. S. Mills, who was a constant and true friend through all the recent sorrows of the family, and who conducted the funeral services, related the following occurrence at the occasion of the visit of Rev. Joseph Cook, of Boston, to Westerville. "The morning after his lecture Mr. Cook learned of the person and blessed spiritual condition of Brother Hanby, and that while he was bishop and editor he had furnished shelter to the fugitive slave, and expressed a desire to see him. Accompanied by Rev. J. S. Mills and President H. A. Thompson, of the University, at whose house he was being entertained, Mr. Cook went to visit him, and while there listened with marked interest to the words spoken by the suffering man. He spoke of his sympathy with Mr. Cook's work in the field of Christian science, and expressed his happiness at being permitted to see him. At the close of which Mr. Cook said, "I have come for your blessing," and taking in his hands both the hands of the bishop, he reverently bowed his head while Mr. Hanby gave to him the earnest benediction, 'May the blessing of the Lord God be upon you and upon your work'; and Mr. Cook responded, 'And may we meet in the city that hath foundations.' Mr. Hanby finished the quotation, 'Whose builder and maker is God.' To which the great scholar replied, 'Even so may it be.' Every one was thrilled as this spirit-prompted ritual was uttered, and in perfect silence, which no one dared to break, the visitors passed solemnly out."

Rev. E. S. Chapman said: "I would willingly be among those who mourn his loss. I am sure my life is better for having been associated with him." Bishop Dickson said: "He was resigned and cheerful in his last illness. He was strong in intellect, possessing a clear mind, but also stronger in faith. He was eminently a Christian man, and accomplished what so many more have failed to do successfully, brought up a large family, all of whom are earnest Christians. I consider there is no higher test of man's life than that." These are samples of the many beautiful tributes paid to his memory.

He was ripe for the celestial harvest, and the reapers have carried the golden sheaf home to the heavenly garner.

"Oh, loved of thousands! to thy grave,
Sorrowing of heart, thy brethren bore thee;
The poor man and the rescued slave
Wept as the broken earth closed o'er thee;
And grateful tears, like summer rain
Quickened its dying grass again!
And there as to some pilgrim shrine
Shall come the outcast and the lowly,
Of gentle deeds and words of thine
Recalling memories sweet and holy.

Oh, for the death the righteous die!
An end like autumn's day declining,
On human hearts, as on the sky,
With holier, tenderer beauty shining;
As to the parting soul were given
The radiance of an opening heaven!
As if that pure and blessed light,
From off the eternal altar flowing,
Were bathing, in its upward flight
The spirit to its worship going."

DAVID EDWARDS, D.D.

Sixteenth Bishop of the United Brethren in Christ.

DAVID EDWARDS, the sixteenth bishop of the United Brethren Church, was born and lived till he was five years old in Denbigshire, North Wales. The date of his birth was May 5, 1816. His home was near the banks of a beautiful mountain stream, the Tenat.

Men of science will tell us that heredity and environment are the most potent factors in the formation of human character. Be this as it may, we know that the ancestors of David Edwards were endowed with those rigid, positive characteristics that everywhere mark the Welsh as a people, and that the rugged natural scenery of his birthplace — its mountain slopes, its broad valleys, its rough hills, its deep ravines — combined with the severe discipline of his early years, were well calculated to develop the marked characteristics of the man of mature years. Descended from the ancient Celts, a people who have successfuly resisted the encroachments of all foreign invaders, who have been incorporated with but never conquered by the subjugators of Britain, the Welsh are a people justly proud of their origin, and while American life reacted upon the mind of David Edwards,and in a very large measure gave tone and hue to his character, he was, nevertheless, characteristically a Welshman, and throughout life expressed a commendable pride of ancestry. He did not forget that he was a Welshman.

His father's name was Edward Edwards. His mother's maiden name was Elizabeth Davis. Both father and mother were twice married. There was no offspring of his father's first marriage, and but one, a son, Thomas Jones, of his mother's first marriage. To Edward and Elizabeth Edwards were born six children—Elizabeth, John, Ann, Mary, David and Sarah. Of these Mary alone survives. Thomas, the half brother of these was, until his death in 1886, an honored citizen of Delaware, Ohio. The Edwards family were not the owners of the cottage of four rooms in which the children were born. It belonged to the estate of a wealthy Englishman. Edward Edwards was a poor man, a mason by trade, whose wealth consisted merely in his household goods. Both the father and the mother were, to use the language of Bishop Edwards himself, "deeply pious, rigid, but kind in the government of their children."

Their religious life was of a marked and healthful type, manifesting itself in the strictest integrity and in unbending devotion to principle. The mother, especially, upon whom the care and training of the family devolved after the early death of the father, was a woman of marked individuality and of clear cut religious convictions, and there is no doubt that her influence was preëminent in molding the character and shaping the destiny of her distinguished son. The family were, while in Wales, members of the Congregational Church. This denomination had erected a small church, upon the estate of which the Edwards cottage was a part. Here the Edwards family worshiped and attended Sabbath-school. Here the children were baptized. They were taught to pray in infancy, and

were at an early age impressed with the necessity of a change of heart. The family altar was an institution of their every-day life.

In the spring of 1821 the Edwards family determined to seek a home in America, where, under our free institutions and in our broad and sparsely settled territory, they might enjoy a fuller degree of liberty and equality, and secure for themselves cheaper and better homes.

They left their home April 10, 1821, and sailed from Liverpool May 2d, arriving, after a voyage of eight weeks, in the city of Baltimore. Here they lived for two years, the father, meantime, following his trade, the half-brother of the other children going west to Delaware, Ohio, to which place the family followed him in the early part of 1823.

The beautiful town of Delaware, now the seat of Ohio Wesleyan University, and boasting possession of many costly church edifices, had not at that early day a single house of worship. The religious services of all denominations were held in the courthouse.

At this time David Edwards was seven years old. His school life did not begin until after the death of his father, which occurred in 1825. But his education was by no means neglected. In his home more than usual care was given to instructing the children in reading, writing, morals and manners. Between the age of nine and twelve he attended school twelve months, the only advantage of this kind that he ever enjoyed, and these school days were interspersed with those of labor at home, in the shop of his elder brother, Thomas, who was a tailor, and at whatever other remunerative employment he could obtain.

Soon after the death of his father he entered a woolen factory in the town of Delaware to learn the trade of carding and cloth-dressing. At the age of seventeen he left his home with a cash capital of thirty-seven cents to begin work as a journeyman in his trade. He found employment in a factory at Rockmills, near Lancaster, Fairfield county, Ohio.

One year from this time, May 28, 1834, he was converted at a protracted meeting held by the United Brethren at the home of Jacob Bolenbaugh. From the day of his conversion till the close of life he was an earnest, assiduous worker in the Master's vineyard. Less than a year after his conversion, May 23, 1835, he was licensed to preach. He possessed an exalted idea of the sacred calling of the Christian ministry. "None," said he, "are true ministers of Christ but they who are called of God, as was Aaron." Extremely diffident but ardently earnest, the conflict between his modesty and sense of duty was such, in the early years of his ministry, as to cause him to shrink from its overpowering responsibilities. "The load is too heavy; I can not bear it; O what shall I do?" was the language of his heart, burdened with a responsibility for which he felt himself unequal. The life of every one who has arisen to distinction in the Christian ministry bears witness to the fact that this deeply rooted sense of responsibility is an element essential to success. It awakens all the latent energies of the conscientious soul, and sweeps from its path every form of opposition. The eye becomes so intently fixed upon duty that it loses sight of impediments. He received quarterly conference license from Pickaway circuit, May 23, 1835. Rev. M. Ambrose was the

preacher in charge of this work, at whose request young Edwards made several rounds with him upon the circuit, exhorting after or preaching alternately with him. In November of the same year Rev. E. Van Demark took charge of the circuit, his colleague having resigned. At his request Mr. Edwards was appointed to assist him during the remainder of the year. Mr. Edwards, therefore, began regular itinerant work in the fall of 1835, while as yet holding only quarterly conference license. At the next annual session of the Scioto Conference he was admitted to membership, and, with John Eckart as a colleague, was assigned to Brush Creek circuit, lying in Ross, Pike, Adams, Brown and Highland counties, and having twenty-eight regular appointments, to meet which it was required to travel 360 miles.

At the time David Edwards entered the ministry, the United Brethren Church had been in existence as a distinct denomination about sixty years, but it was still in the formative period of its organized evangelical efforts. At the General Conference immediately preceding, there were but six annual conferences to send delegates, and these were presided over by two bishops, Henry Kumler, Sr., and Christian Newcomer. There was no church literature. The *Religious Telescope* began its career with a debt of $1,600 and a subscription list of $1,197 in 1834. There was no United Brethren institution of learning till the organization of Otterbein University in 1847. There was no missionary society till the founding of the Home, Foreign and Frontier Missionary Society in 1853, and steps were not taken to found Union Biblical Seminary, our first theological school, till 1869. Bishop Edwards took a leading

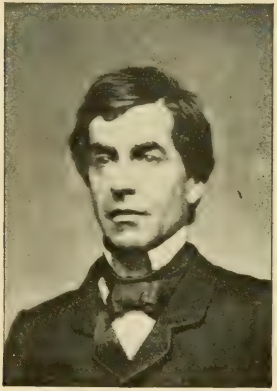
part in the organization of all these church institutions. Upon all these departments of church work he bestowed great care and labor, and in regard to them all, as well as to the Sabbath-school, he entertained views broad, liberal and expansive.

The work of a United Brethren minister in 1835 was of the pioneer character. That church did not at that time have a dozen church houses in the whole State of Ohio. Churches were organized and religious services were held in barns and private houses. Railroads, telegraphs, telephones, steamboats and many of the other inventions essential to the civilization of today were actually, or practically at least, unknown in Ohio. The country was sparsely settled, the roads were rough and most of the streams unbridged. The circuits of the average minister were hundreds of miles in extent, and the salaries received, a mere pittance, amounting in most cases to from $50 to $150 a year. Lovers of ease do not seek such fields of labor. They must be filled by those who go forth in response to the imperative call of duty alone.

At the time David Edwards joined the Scioto Conference he was twenty years old. He was possessed of but a limited education, but was a close student. In the first years of his ministry, notwithstanding the arduous, exacting character of his work, he devoted much time to the study of books. "He was very studious," says Dr. Davis, his biographer, "always carrying with him a New Testament and Kirkham's grammar and other books. He studied much on horseback, and so occupied himself with books at his stopping places that he was regarded by some as very poor company. He was methodical in his work, careful of

LEWIS DAVIS, D.D.

Seventeenth Bishop of the United Brethren in Christ



JACOB MARKWOOD

Eighteenth Bishop of the United Brethren in Christ

his personal appearance and regular in his habits." His whole ministerial life was one of growth. True he possessed from the first the embryonic elements of his future greatness, but they were developed by cultivation; they were unfolded under those genial influences that are the invariable concomitants of a life of devotion to the work of saving and elevating men.

The conference of 1837 assigned him, along with his colleague of the preceding year, to Winchester circuit, which lay in the counties of Franklin, Pickaway, Licking and Fairfield. The third year of his ministry he was sent to Raccoon circuit lying in Athens, Vinton, and Meigs counties, his colleague being Rev. A. Eby. At the conference of 1839, held at Pleasant River, Mr. Edwards, along with Lewis D. Ambrose and W. W. Coons, were elected to elders' orders and ordained by Bishop Henry Kumler, Sr.

Mr. Edwards had now labored as a minister faithfully and efficiently for three years; they had been years of rich experience and healthful growth. He was already beginning to attract the attention of the senior members of his conference as a young minister of rich endowments and great promise. A studious, methodical, painstaking preacher, full of zeal, duly tempered with prudence, fearless in the discharge of duty, he combined those elements that warrant success. Dr. Davis says of him that "his preaching at this time seemed attended with great power." The salary received by Mr. Edwards the first three years of his ministry was not such as would inspire a young minister aspiring to ease and affluence. The first year he received, all told, $55, the second $80, the third $80.

The conference of 1839 assigned him to Burlington

circuit, which lay along the southern borders of the conference in its roughest and poorest parts, near the Ohio river. Here his labors, while arduous, were attended with encouraging success, but at the end of the year he found his health so impaired by disease of the throat that he went to the conference expecting to withdraw from active ministerial work. The conference however appointed him presiding elder of Jackson Mission, West Virginia. At the conferences of 1841 and 1842 he took no work, but he preached during these years almost every Sabbath, and attended the sessions of his Annual Conference.

December 10, 1839, while in charge of Burlington circuit, he was united in matrimony with Miss Lucretia Hibbard, Rev. W. R. McKabe being the officiating clergyman. Miss Hibbard came of a highly respectable family. Her father was a lawyer, living near Athens, Ohio. Her parents had formerly been members of the Presbyterian Church, but at the time of her marriage were United Brethren. Her father and brother were at this time both members of the Scioto Conference, and her oldest sister was the wife of Rev. John Miller, also a member of the Scioto Conference. Of the family and home life of Mr. Edwards, occasion will be taken to speak more fully hereafter.

Mr. Edwards, after his marriage, made his home at Centerville, Ohio. Here, during the summer of 1840, he followed his trade of carding. During the winter months of that year, however, having no work in the line of his trade, both he and Mrs. Edwards, who had previously been a teacher, engaged in teaching. The next year they removed to Rushville, Fairfield county, Ohio, where he again engaged in the

business of carding and cloth-dressing, at first alone, afterward in partnership with Mr. George Stults.

Mr. Edwards went up to the conference of 1843, greatly improved, both in health and finances. In the meantime he had, as the result of earnest and persistent efforts, made great progress as a preacher and student. The conference assigned him, with Rev. Jesse Wilson as a colleague, to Muskingum circuit, which was 500 miles around. At the conference of 1844 he was assigned to Circleville station, the most important work, perhaps, in his conference. The office of the *Religious Telescope* was, at this time, at this place, and Circleville was then to the United Brethren Church what Dayton is to-day, the center from which radiated its literature, the power of which was already beginning to be felt in the church.

Mr. Edwards was well received, and his labors were abundantly blessed. The membership of his charge, was, during this one year of his pastorate, increased from 125 to 716. The editor of the *Religious Telescope*, speaking of his ministry at this time says, "Our present very worthy pastor, Rev. D. Edwards, is very well received. Those who attend his ministry seem to be very much delighted with his cogent, pointed and spiritual sermons. Large and increasing congregations attend his ministry."

The Annual Conference of 1845 elected him presiding elder of the Circleville district, but at the General Conference, which convened at Circleville, in May of the same year, he was, to his surprise, elected to the office of editor of the *Religious Telescope*. This periodical was, as we have seen, first published eleven years previously. As before stated, it began its existence in debt, and with a small subscription list. It

was conducted upon the credit system, as to its subscription list, and had until about two years before added to, rather than diminished its liabilities. At the General Conference of 1845, the cash system was adopted. At this time its subscribers numbered about 2,000, and "the proceeds above contingent expenses were reckoned at $600." Four years of prosperity followed the election of Mr. Edwards. "The paper," says John Lawrence, "was well edited, and its finances judiciously managed; and in 1849, after a struggle of fourteen years, the debts of the concern were all canceled, and it was placed in a position to begin to acquire the means of usefulness."

In the editorial work of Mr. Edwards, we see his aptitude for adapting himself to new lines of work. He had, previously to entering upon his editorial work, written an occasional article for the *Telescope*. Aside from this he had had no experience as a writer. His education was limited. The whole field was new. But he entered upon the work with his accustomed vigor and earnestness. The work was new to the church as well as to the editor. Contributors were scarce and contributions furnished for publication lacked many of the elements that make their reading instructive and edifying. He aimed to make the *Telescope* what it should be, the organ of the whole church; to make it broader in character and higher in tone. Upon matters of moral reform it gave no uncertain sound. It was always earnest and often radical in its support of temperance, anti-slavery and anti-secrecy—the burning questions of those times.

There is, perhaps, no question upon which the record of the United Brethren Church has been clearer

or more consistent than upon that of slavery. With the church, as a church, it has been that of unqualified opposition to that institution. In this, at one time it, as a church, stood almost alone among the churches. The growth of the slave power made it very unpopular, even in the North, to speak or write against this overshadowing evil, and even in the United Brethren Church there were those who from motives of policy, deprecated the agitation of the question.

In the first years of the publication of the *Telescope*, the General Conference delegated to the Scioto Conference the management of that paper during the four years intervening between the sessions of the former. So strong had the conservative spirit grown in the Scioto Conference, that at the session of 1839 the discussion of the slavery question was forbidden in the columns of the *Telescope* by the conference. Mr. Edwards entered a vigorous protest. For four years he and others of the conference fought against the "gag rule," giving no rest and taking none themselves until they had secured its repeal.

At the General Conference that elected Mr. Edwards editor, the question of church education became one of absorbing interest. The General Conference assumed an attitude favorable to this branch of church work, and at the Scioto Conference in 1846, definite steps were taken toward the founding of Otterbein University. Scioto leading, and several adjacent conferences coöperating, the work was begun in 1847. In conference and through the columns of the *Telescope* Mr. Edwards exerted his influence in favor of this work. "His services," says Dr. Davis, "were especially valuable in showing the importance of maintain-

ing a close connection between education and vital godliness. This was his chief concern when he saw the church commit itself to this great work. All his editorials and public addresses on this subject clearly show that this was uppermost in his mind."

While Mr. Edwards gave earnest attention to education, missions, Sabbath schools and church literature, his chief attention, especially during his editorial career, was given to the inward or higher Christian life of the church. About the year 1844 the church of the United Brethren began to give more attention than it had ever before devoted to the question of holiness or sanctification, in that sense which implies immediate and entire consecration to God. This was not, indeed, a new doctrine to the church. Otterbein, Newcomer, the fathers of the church in general, held enlarged and well defined views upon this subject. But while the doctrine of sanctification was believed and taught by all, there was a diversity of views held as to the date, nature and extent of the work, and indeed it may be said that this diversity of opinion still exists. Many contended that entire sanctification is a gradual work, often not complete till the end of life. Some held that at the new birth the heart is completely purified, and that development is the only subsequent change, while yet others believed in sanctification as taught by the first class, but thought that humility should restrain Christians from professing it.

In the year 1844 Jesse Wilson, who has been already mentioned as a colleague of Mr. Edwards, claimed to have received the blessing of entire santification. Eight days afterward Mr. Edwards claimed to have attained the same spiritual condition. He immediately

became a most zealous and successful advocate of the doctrine. Many of the ablest ministers and laymen of the church soon afterward made a public profession of the same experience. A few months afterward Mr. Edwards was elected to the position of editor of the *Religious Telescope* and here the great subject on which his mind and heart were employed, says Dr. Davis "more than any other, indeed more than all others, especially during the period over which we are now passing, was holiness of heart and life. This was his central thought on all questions of church life and spirit. In this field, at least, he was at home. And no wonder, for it was with him a rich experience. He made the *Telescope* ring with the subject as it never did before or since. It impressed his best editorials and governed largely the selections made. The proclamation of the subject in his first editorial became the keynote for correspondents throughout the entire term. In a word, everything was made to bend to this one all-absorbing theme. No mind was ever more indefatigably employed, no heart ever more fully poured out in connection with the advocacy of this doctrine than was the mind and heart of David Edwards. It is doubtful if this particular doctrine of entire sanctification has ever been stated more clearly, more profoundly and in a way less liable to objection than as stated by him; one of the proofs is that he carried with him in this movement so many of the best minds in the church, and that of those who were not convinced so few ventured to oppose him."

In 1846 he published a work of 256 pages under the title of "The Perfect Christian." This volume was widely circulated and exerted an extensive influ-

ence throughout the church. It is not believed, nor is it claimed, that Mr. Edwards succeeded in influencing the entire church to adopt his views upon this absorbing question. Such, indeed, is not the case. But his influence along this line was in the highest sense helpful. It was always exerted in directing the minds of his people to the contemplation of higher and purer ideals of Christian character, and in inspiring them each to redoubled efforts for the realization of that ideal in their own lives. His influence was all the more important since it was exerted at a critical period in the formative life of the church, "when the views of the church upon these vital questions were crystallizing themselves into forms of law."

Up to the time that Mr. Edwards became editor, that office and that of publisher were filled by the same person. Arrangements were made by the General Conference of 1845 to divide the work by electing a publisher, but as neither of the two persons elected accepted that position, the work still fell upon the editor, whose work had been greatly increased by changing the *Telescope* from a semi-monthly to a weekly periodical. The salary of the editor was $350 and free house rent.

David Edwards, J. Montgomery and M. Ambrose were delegates from the Scioto Conference to the General Conference of 1849, which met at Germantown, Ohio. Mr. Edwards was reëlected to the office of editor, but preferring to devote himself entirely to the ministry, he declined to accept. Rev. William Hanby, who had been Mr. Edwards' editorial predecessor, now became his successor, and David Edwards, J. J. Glossbrenner and Jacob Erb were chosen bishops. Mr. Edwards

was at this time but thirty-three years of age. When we remember his extreme youthfulness, together with the fact that the General Conference was composed of the leading men of the church, we can form some idea of the high place he, even at this early age, held in the estimation of his brethren.

The attitude of Bishop Edwards toward secret societies was always that of uncompromising opposition. The rule of the discipline when the General Conference of 1849 met, was: "Freemasonry in every sense of the word shall be totally prohibited and in no wise tolerated in our society." The rule was amended to read, "Freemasonry in every sense of the word shall be totally prohibited, and there shall be no connection with secret combinations." Bishop Edwards voted and spoke in favor of the change.

Bishop Edwards was assigned to the middle district, consisting of Muskingum, Scioto, Sandusky, White River and St. Joseph conferences. By a special arrangement, however, he exchanged work the first round with Bishop Glossbrenner, who had been assigned to the northwest district, consisting of the Iowa, Illinois, Wabash, Indiana and Miami conferences. This his first round he made in company with his family in a one-horse carriage. The trip occupied two and one-half months, during which, in addition to his regular work, he preached at various points all along his line of travel. There was no leisure; his entire time was occupied. His motto then as ever during his ministry was, "I must work now."

From 1844 to 1849 the home of Bishop Edwards had been at Circleville. In order to be more conveniently located with respect to his work he, in the autumn of

1849, removed to a small tract of land owned by his wife near Toledo, Ohio. From this point the conferences of his district were more accessible by railroad and here the cost of living was less likely to be in excess of his meager salary.

During this quadrennial he was absent from but one session of one conference, that of the Muskingum, and this absence was occasioned by a serious sickness and protracted convalescence which in 1850 threatened to terminate his ministerial career.

At the General Conference of 1853, which met at Miltonville, Ohio, Mr. Edwards was reëlected bishop, and assigned to the southwest district, embracing the Miami, White River, Indiana, Wabash, Illinois, German and Missouri conferences. J. J. Glossbrenner and Lewis Davis were his colleagues.

Up to this time no general course of reading had been adopted for the ministry. The General Conference appointed a committee of which Bishop Edwards was a member, to mark out such a course. The report of this committee was adopted, and thus the first formal steps toward ministerial education were taken by the church.

This general conference authorized the publication of a magazine under the title of "*The Unity with God and Magazine of Sacred Literature.*" Mr. Edwards was elected editor of this periodical. The object of this magazine was stated by a committee appointed to set forth its aim and scope. "First and above all, the entire regeneration and sanctification of heart and life." Second, "to show that slavery is sinful under all possible and conceivable circumstances." Third, "Freemasonry, in all its forms and aspects," was to be "freely and fear-

lessly discussed." Fourth, "to advocate the cause of a proper education." Fifth, "to publish the biographies of distinguished ministers and others," and to give attention to "the movements of the age with respect to the kingdom of Christ." Bishop Edwards was also elected editor of the *Children's Friend*, a Sabbath school paper of which this General Conference now determined to begin the publication.

Thus we see that while two new conferences had been added to his district, a large amount of editorial work, along lines new to himself as well as to the church, had been imposed upon him. This new work compelled a change of residence as a departure from his former plans of ministerial work. He in the summer of 1853 removed to Dayton, Ohio, to which place this General Conference had removed the publishing house. He arranged to meet all the conferences of his district inside a period of three months and to devote all his remaining time and energies to his editorial work. The first number the *Unity Magazine* was issued in November, 1853, and the first of the *Children's Friend* in May, 1854. The General Conference of 1853 had organized the "Home, Foreign and Frontier Missionary Society." Bishop Edwards was elected a vice-president of this organization and he was a member and, for the greater part of the time, an officer of this society during the remainder of his life.

At the General Conference of 1857, which met at Cincinnati, Ohio, Bishop Edwards was reëlected and again assigned to the southwest district, which during this quadrennial was composed of the White River, Wabash, Indiana, Illinois, Miami, Auglaize, Kansas, Missouri and Kentucky conferences. Three other

bishops were chosen; J. J. Glossbrenner, L. Davis and John Russel. Bishop Edwards was now freed from editorial work and enabled henceforth to devote his entire attention to superintending his conferences, dedicating churches, assisting in revival work and looking after general church interests. He, with the other bishops, had been constituted a committee to examine the manuscript of the revised hymn book. This they did at a meeting at Grafton, W. Va., in the winter of 1858.

Bishop Edwards was elected for a fourth term at the General Conference of 1861, which met at Westerville, Ohio. He was again assigned to the southwest district. The growth of the church during the preceding quadrennial had been such as to lead to the formation of seven new Annual Conferences, making the total number at this time forty. Four other bishops, J. J. Glossbrenner, J. Markwood, Daniel Shuck and Henry Kumler, Jr., were elected. The conferences of Bishop Edwards' district were the Upper Wabash, Lower Wabash, Miami, White River, Scioto, Missouri, Indiana, Kansas and Illinois.

These were the days of the war of the Rebellion, and owing to the disturbances arising therefrom in the border States, Bishop Edwards did not attend the sessions of the Missouri and Kansas conferences in 1861. For the same reason Bishop Glossbrenner, whose home was in Virginia, could not attend the conferences of his district. A large part of the latter's work, therefore, fell upon Bishops Edwards and Markwood. About this time the church was much disturbed by the secrecy question, and other questions growing out of the war of the Rebellion. The General Conference had so changed

the rule respecting secret societies as to deal with members connecting themselves with them "as in other cases of immorality." Bishop Edwards was a leading advocate of this change. He was thoroughly impressed with the idea that all secret organizations are immoral in their nature and tendencies, and his position upon questions of morals was never decided or modified by policy.

In the spring of 1864, Secretary Stanton had issued an order that "all churches of the Methodist Episcopal Church, South, not occupied by a loyal minister, should be turned over to the disposal of Bishop Ames. As the United Brethren had been doing and planning missionary work at and near Vicksburg, Miss., it was feared that the above order would prove detrimental to this work. Bishop Edwards and D. K. Flickinger, therefore, visited Washington to secure, if possible, such rulings as would avoid impending difficulties. In this they were entirely successful."

Bishop Edwards was reëlected for a fifth quadrennial at the General Conference which held its session at Western, Iowa, in May, 1865. At this General Conference some further advancement was made toward the education of the ministry. The growth of sentiment in that direction was not sufficiently advanced, it was thought, to warrant the founding of a theological school. The most that could be done at this time was to recommend the formation of classes in the literary schools of the church, in those studies laid down in the course of reading prescribed by the General Conference for ministers.

The views of Bishop Edwards upon this question are indicated in the following extract from a speech

made by him in the General Conference. "We are all aiming at the same thing. Perhaps our opposition to theological schools originated in superstition. Our ministers should be educated. We should do something to prevent the evils we fear. We have no theological institutions yet, and now while we have them not, let us adopt a plan which will give us the thing we want without the evils we apprehend. The best plan will be to give our young men, who are to become ministers, along with their college course a training in theological studies which they need."

About this time much interest was aroused throughout the church by two series of controversial articles which appeared in the *Telescope* from the pen of Bishop Edwards — the first in opposition to the use of instrumental music in the churches, the second in defense of the church rule respecting secret societies. His opponent in the first case was Prof. S. B. Allen, in the second Prof. Henry Garst, of Otterbein University.

The opposition to church choirs and to the use of instrumental music in the churches has almost disappeared, and the views respecting secret orders held by the church at that time have been greatly modified, and there can be no doubt that these discussions had great weight in molding the opinions of the United Brethren Church of to-day upon these questions.

At the fifteenth General Conference, which convened at Lebanon, Pa., in May, 1869, Bishop Edwards was reëlected for a sixth term. His district, the East Mississippi, was composed of the St. Joseph, White River, Lower Wabash, Upper Wabash, Illinois, Central Illinois, Indiana and Michigan conferences. In 1871 he visited and presided at the Oregon, Cascade and Cali-

fornia conferences. His interest in the work of church education increased year by year, and that interest was especially manifested in the welfare of Union Biblical Seminary, the first theological school of the church, which was opened at Dayton, Ohio, in 1871. At the commencement of Westfield College, in 1872, he had received the degree of Doctor of Divinity. He had assisted in the dedication of that college in 1865. In June, 1872, he delivered the annual address before the students of Union Biblical Seminary.

From 1853 to 1863 Bishop Edwards resided at Dayton, Ohio; from 1863 to 1869 on a small farm near Sonora, Ohio; from 1869 to 1873 at Lexington, McLean county, Ill. After the General Conference of 1873 he removed to Baltimore, Md., which place he made his home during the remainder of his life.

The last General Conference which Bishop Edwards attended, held at Dayton, Ohio, in May, 1873, re-elected him to the office which he had now held uninterruptedly for twenty-four years, and assigned him to the east district, composed of the Erie, Alleghany, Tennessee, Pennsylvania, Parkersburg and East German conferences. This was the first time that he had been assigned to the East. True, he had visited many if not all of them, but these visits had been merely incidental. The fact that Bishop Edwards was elected president of the Board of Missions and that he received a higher number of votes for the office of bishop than either of the others elected, may be taken as an indication that his popularity and influence in the church were unabated.

A vote was taken at this General Conference to endorse the law of 1869 upon the question of secrecy.

To this law Bishop Edwards offered an amendment to the effect "that for the expulsion of members violating special laws — such as the law on secret societies — no vote of the local society should be necessary." This amendment was carried, the vote standing seventy to thirty-one in favor of it. The large voteagainst the amendment shows the lack of unanimity upon the question, and the fact that the eastern conferences — those of Bishop Edwards' district — were generally understood to be less in sympathy with this law than were the others, added not a little to the anxiety of Bishop Edwards at being called to superintend these conferences. Something of his feelings upon this point may be gathered from some remarks made by him at the close of the conference; said he: "I was expecting to be sent further west and I was ready to go. I am essentially a western man. The second time I was born in the West. Ohio was then the West. I have served the general conference twenty-eight years, much longer than I could have had reason to expect. I confess that in all this time I have not felt the weight of an appointment as I feel this one. I know that some of the delegates think me a little rigid, but I tell you, I intend to be a right clever, good man. If anything bad comes into my heart I do not intend to keep it there; I intend to live so that I can look up to heaven and say I did the best I could."

Bishop Edwards lived to make three annual rounds upon his district, but during the fall of 1875, while upon his third round, his health began to fail. He continued his labors, however, to the end of the year, closing his ministerial work with the session of the West Virginia Conference at Parkersburg, in March,

1876. While visiting his spring conferences he was often very much indisposed, and at times unable to preach or preside. The nature of his disease is not fully known—it was probably cancerous—but his sufferings were very great, and it was only his indomitable will, sustained by a zeal for the cause of the Master which nothing but death could quench, that kept him so long at his post. From the West Virginia Conference he went back to his home in Baltimore, which place he reached in the latter part of March. His disease had made fearful inroads upon his strength. The power of labor was gone, but its spirit was unyielding. That his whole heart was turned in this direction is evidenced by the following, which were among his last utterances: "If it might be the Lord's will, I would like to live to preach awhile yet. I would preach as never before, salvation by faith alone. Oh, the church has so much machinery, and there is such a disposition to interpose so many things between inquiring souls and Christ. Oh, I would tell them salvation is by faith in Christ alone. I see this now as never before, and I would like to live and preach it." But the ravages of his disease were rapid and unchecked. His ministerial labors were ended. The hand of death could not be stayed. He died at his home in Baltimore, June 6, 1876. His body was taken to Dayton, Ohio, and after the funeral services at First Church, was buried at Woodland cemetery, near Dayton. A monument of Scotch granite, purchased with funds contributed by friends from all parts of the church, was erected over his grave. At the next General Conference on the first Sabbath morning, Bishop Glossbrenner delivered a memorial sermon upon his life and

character, using this text: "For he was a good man, and full of the Holy Ghost and of faith." Bishop Glossbrenner had been the colleague of Bishop Edwards during the twenty-seven years of the latter's bishopric, their associations had been intimate and pleasant, and it was a fitting thing that the life, services and character of this great and good man should be portrayed by one who had labored so long and so well by his side.

Bishop Edwards began his ministerial work in the early morning of life, and closed his labors only with its setting sun. He died aged sixty years, one month and one day. He spent forty years in the ministry, four years of which time he was editor of the *Religious Telescope*, and twenty-seven years bishop. In all the years of his ministry "he was never charged with delinquency or intentional fault." However much good men may have differed with him in their views, none doubted the purity of his motives or the uprightness of his character. As a preacher, he had few, if any, superiors in the church in which he labored. The subjects of his discourses were diversified, much more so than is usual with a minister whose work extends over so wide a field. From a diary kept by himself, we learn "that in seventy-one sermons preached in 1859, fifty-one different texts were used, and that in preaching 127 sermons in 1860, sixty-two different texts were used; of the other sermons which he preached during these two years, the texts are not known." It is true, he had his favorite themes — subjects upon which he preached throughout the length and breadth of the church; among these may be named that of the "Holiness of God's House," "Character of Jonah," "The Words of Christ upon the Cross." "Elijah, the Tishbite." The

last theme especially was one upon which he seemed to delight to dwell. Speaking of a sermon which he preached at the Virginia Conference in 1875, upon this favorite theme, Dr. Davis says: "He had not spoken five minutes until he ascended in an outburst of eloquence and emotion which melted and charmed his audience. Many feared that he had begun in a spirit and scope of thought from which he would have to descend, but it was not so. Every moment seemed to open paths of richer thought and more striking illustration. For almost an hour he preached without any sign of weariness or of losing his magic hold upon the audience. Toward the close of the sermon he described the ascension of Elijah. He pictured the walk of Elijah and Elisha. Stopping as if startled, he pointed out the chariot of fire and the horses of fire. The audience could see the chariot passing by as he showed old Elijah stepping within it and being borne heavenward. And then in an inimitable way, turning the attention upon Elisha, he exclaimed in melting tones, 'Oh, if I had been Elisha I would have tried to get on too.' No one but he could have uttered such a sentiment, but as uttered by him it was the climax of his wonderful description."

The family of Bishop Edwards consisted of the parents and four children, three girls and one boy: Aurelia A., born at Rushville, Ohio, in 1842; Electa and Edward, both born at Circleville, Ohio, the former in 1847 and the latter in 1849; and Mary, born near Toledo, Ohio, in 1850. Edward died at Circleville, aged six weeks. The mother of the bishop died at the venerable age of eighty-three, at Delaware, Ohio; his aged widow lives in Chicago, Illinois.

In the home circle Bishop Edwards was an affectionate husband, a kind, warm-hearted, loving father. His widow and children alike bear witness that his returns from his fields of labor were always eagerly anticipated. It was to them all a time of joy and sunlight. Like his Master, he loved and manifested a deep interest in little children. As he advanced in years he seemed to grow younger in heart, more sociable, more charitable, more sympathetic.

Through all his life Bishop Edwards practiced a tender-hearted and sympathetic benevolence. The last twenty-five years of his active work in the ministry this was his method of giving. The fifth of May, 1851, he recorded in his diary a solemn promise to thenceforth give one-tenth of his income for benevolent purposes. He observed this promise, even to the extent of tithing what he received as marriage fees and what Mrs. Edwards received for sewing. The last year of his life this system of tithing exceeded one hundred and fifty dollars, which he had contributed or set aside for the Lord's treasury.

Bishop Edwards was a man of great faith. The Church of his choice has never yet produced a man of greater faith in the promises of God. He knew how to live and walk by faith. Indeed, he seemed to have been specially appointed by divine Providence to adorn and instruct the Church respecting a life of faith. As a help to the ministry, especially the young minister, his labors among them were of great value. He would not only urge the ministry to try to do more and better work for the Master, but he led them by precept and example in the doing of it. An intimate friend of the bishop, and himself a bishop, said: "I have looked upon Bishop Edwards on every side. He is the best man this Church has ever yet had. It has never seen his like; it will be years before it finds his equal."

The forty years of Bishop Edwards' ministry were

the last four decades of the first century of United Brethren Church history, and they were the years of its organization and legislation. In these years its missionary societies, Sunday-school literature, colleges, and theological school all had their birth and passed through the earliest and most critical stages of their development. At the time he entered the ministry the Church was essentially German. The great majority of the ministers and members spoke the German language. Religious exercises were conducted mainly in German. There were but eight conferences, with a membership of less, probably, than twenty thousand, these all agreeing, no doubt, in the fundamentals of faith and in methods of work, but greatly needing the aid derived from the formulation of these principles and methods. In this work of organization no one took a more important part than Bishop Edwards. He has left the impress of his originality upon its church laws and church institutions from first to last. At the time of his death, no man in the forty conferences of the Church, containing one hundred and twenty-five thousand members, was better known, more influential, or more highly respected, and no one has left a gap in the ranks that has been harder to fill.

REV. LEWIS DAVIS, D. D.

Seventeenth Bishop of the United Brethren in Christ

THE father, William Davis, was a Welshman, while the mother was of Scotch descent. They lived in Virginia when the subject of our sketch was born, but when they first came there we have not been able to learn. They were poor people, who were compelled to labor for their daily bread. The father owned a little farm from the products of which the family was supported. He had a distaste for labor, and it required no great inducement to keep him from it. He was fond of sport, liked hunting, fast horses and the like, and whatever he might not have, he always managed to have a fast horse. He was not an educated man, in the common adaptation of the term, but had a fair common school education, and in this respect was much superior to those about him. He was not a Christian man but led a moral life. So far as he had any religious creed it was of that class who believe that men will not be punished hereafter, but all of their affairs will be adjusted in this life.

When Lewis was converted and joined church, the father seemed to be very well pleased, as it put him in the midst of good associates. He believed the best society was in the church, and if it did nothing more for the boy it would surround him with good influences. The father, while genial and social in his nature and fond of innocent sport, never forgave a man who had

willfully wronged him, but sought in some way to requite him for what he had done.

The father was a large man, weighing about 200 pounds, and in build very much like his son, Lewis. The mother, on the contrary, was small, active and very industrious. She was a gentle, loving woman of warm heart and pure life; one of the old type of "new lights" then somewhat prevalent in her neighborhood. The first and most lasting religious impressions ever made upon the son were made by the tender teaching and most faithful example of this devoted Christian mother. There were no family prayers in the home, so the boy grew up without this help, which has given inspiration and guidance to many a youth.

In this household, family government was mild but firm. The children were not punished but they were controlled. Lewis was punished by his father once, but he obeyed. The command of his father carried authority with it, and he was master of the situation. The father was a good musician, fond of the violin especially, and skillful in its use. Because of this and his fun-loving disposition he was wanted at all places of amusement. He thus always had warm friends while a man of his positive temperament would have some bitter enemies. He cared but little about the political status of the community. He did not belong to the ruling class, and therefore his opinions would not be asked. He had been a soldier in the War of 1812. He lived in the country, and his children grew up in contact with nature. The people about him were simple in their habits and uneducated; very few of them held slaves, but most of them were of the poorer class like himself, and compelled to labor. Their nearest post-

office was Newcastle, Craig county, Va., then a part of Botetourt county.

To these parents were born six children, named respectively Sarah, Margaret, Anna, Lewis, Elizabeth and James. These are all living except Sarah. They were all married and had homes of their own. Most of them are still living in old Virginia. Lewis was born on the 14th day of February, 1814. At a very early age he worked on the farm with the older members of the family. This was not always to his liking, but was a necessity. The wants of the family absolutely required it. With the indisposition on the part of the father to work, it required the efforts of all the others to keep the wolf from the door. The father, with his manner of life, could not accumulate much. An uncle of the mother, who lived near, would at times aid them when necessary. While the father was careless in some respects, he was rigid in others. The boy was expressly taught that he must always speak the truth. This he soon learned was the surest way to avoid punishment for wrong doing.

When he began to grow up, he thought he would like to learn a trade. Some blacksmiths had been boarding in his father's family, and Lewis, becoming acquainted with them, thought it would be a very nice thing to be a blacksmith. He finally went to Newcastle to learn, as he supposed, this trade. Here he found a man in good financial circumstances who was making edge tools. He proved to be a very kind man to him, and gave him every opportunity for improvement. He gave him books to read and talked school to him. By his prudent and genial conversation with him, he gave him a broader conception of educa-

tion than he had ever had before, and opened up to him a picture of a richer, broader life than the one he was preparing for himself. He saw in the boy indications of talent which others had not seen, or, if they had seen, had not mentioned it, and predicted that he would never follow the trade of a blacksmith, but was destined for a wider field of usefulness than this would give him. This was a Christian man, who proved of great help to the boy. He looked after his morals, became a companion to him, sought to widen and deepen his views, and in every way made life a more desirable thing to him. Above all, this house was a house of prayer, the best he was ever in, and its influence was healthful and lasting.

He was about eighteen years old when he came to this home, and he remained there about three years. During all this time he was pleasantly located and could not have been better cared for, even at his father's home. During this time he was converted. Mr. Jacob Hammond, the man with whom he was living, was a Methodist and ministers often came to his house. A camp meeting was held in this neighborhood by them. While with this man he attended an academy for a short time at Newcastle, and had a start in education. He always had a warm feeling for these people, who were in the place of parents to him. When he was president of Otterbein University he returned to his old home and went to visit them. He had a pleasant meeting with the old man, and preached for him while there. His old neighbors and acquaintances came out to hear him and treated him very kindly.

To this home often came a Methodist clergyman, Rev. Jeremiah Cullom by name, who took a great in

terest in the boy, and who, perhaps more than any one person, helped him to what he is pleased to call his "intellectual awakening." The preacher saw in the boy, or thought he saw, some good traits, and was anxious he should make the most of them. Lewis was a little careless and had no very strong inclinations toward a higher education. The preacher talked and urged him and urged his mother, but means were limited, and this was a sufficient excuse for the boy to postpone the matter.

These people with whom he lived believed that some day he would be something more than a blacksmith. Neighbors thought and talked the same way. Ministers who came and visited in the family talked about education and of the duty of every one to try to be somebody. Rev. Mr. Cullom, of whom we have spoken above, agreed to give him a book on the Evidences of Christianity if he would commit it to memory. He agreed to do so. He took it with him to the shop, kept it open before him, read a few lines, and then thought it over and thus memorized it while at his work. The result was he committed to memory the one hundred and fifty or more pages which the book contained, and repeated the same to the preacher, who was very proud of what he had done, and who gave him the book. Other preachers, hearing of this, loaned him books to read from time to time, and then the world began to open up before him.

In the neighborhood where he now resided a debating club was organized and he became a member of it. He grew fond of it, took pains to prepare himself as best he could, and began, after a time, to have some

confidence in his ability as a debater. Here he laid the foundation of that skill which afterward served so good a purpose when he came into church conflicts, namely, the skill to think before an audience. He gave considerable attention to this kind of work, and was much complimented by his neighbors because of what seemed to them his unusual ability. The ministers and others who came to the house where he resided kept suggesting he should be educated. His mother sympathized with this idea and with him, and was anxious to help him, but the family resources were very limited. By this time he had secured for himself a horse, which he was urged to sell and take the proceeds with which to educate himself. His mother, in the meantime, had received $50 from the uncle before named, and she consented to give him this if he would go to school.

He left home and went to Newcastle, to an academy, and began what was to him his higher education. Here he made commendable progress and by habits of economy was able to continue in school about eighteen months. He was quite popular and became very fond of the society of young ladies. The result was he soon became interested in a special young lady and like other young men similarly circumstanced, he felt sure he could not live without her. Rev. Mr. Cullom, who had already taken so much interest in him, saw that this would hinder his success and interfere with his further education. On one of his visits about this time he came to the house, and after learning of the other members of the family he inquired where "Lute" was, and learned that he had just retired. He knew where he slept and at once traveled upstairs, and kneeling by the bed-side began talking with the boy, who seemed

somewhat indifferent. Finally the man, intent on saving him for some good purpose, broke out in prayer to God that he would convert this boy and send him to school and prepare him for life. The man plead with such earnestness that the boy was stirred to the very depths and promised that if God spared him he would go to school. In public addresses and in private conversation Dr. Davis frequently asserts that this was his first real awakening and that whatever he has done for the educational work is due in the main to the fervent appeals and persistent energy of this devoted man. How much brain power would be saved to the world and the church, if other clergymen had the good sense and earnestness of this man, and would seek out those of good ability who are drifting away, simply because they need some friendly hand to guide them into the desired haven.

The following year he traveled about considerable without any definite purpose. He was now about twenty-three years of age. When funds were low he would stop and work at his trade. This travel widened his notions of men and things and gave him more confidence in himself. Life meant more to him than it had before. Wherever he went he sought out the best people in the place and sought to surround himself with the most helpful associations.

About this time some young men in his section proposed to come West and he agreed to come with them. There were three of them who left and came by way of Big Cole river, in West Virginia and stopped for a time at the salt works on Cole river. He found some people here who knew his father, and he visited with them in the neighborhood of the Kanawha salt works.

After having remained the appointed time he turned his face homeward again. On his way he found a family named Hurless, who knew his father's family, and with them he tarried for the night. He was disgusted with the country and so stated to Hurless. The latter, who was anxious to have him remain, asked him if he could not teach school. Davis reported what he had been doing at school, and thought he could teach grammar, arithmetic, reading, geography and some other branches. It was agreed to get him the school if he would remain. The school was secured and taught by the young man. The family with whom he tarried proved to be members of the United Brethren Church. Davis professed Christianity, but had not connected himself with any church, mainly because the churches about him were complicated with things which he did not approve. He attended Sunday school here and in course of time became a teacher. Hitherto he had known little or nothing of the United Brethren Church. While here he met Rev. William Davis, who had come to preach in this section as a kind of home missionary. He was anxious to have so promising a young man as this join his church. At his old home his father and mother had impressed him with the fact that the Methodist Episcopal Church was complicated with secrecy and slavery, neither of which could he approve. William Davis finally gave the young man the United Brethren discipline to read, which he did and was very much impressed with it. It was just the thing he had been waiting to find. It seemed to him, to use his own language, "that God had made him for these sentiments and this discipline." Simple, unostentatious and reformatory, all attracted him. Here he could have

all the good things which he had found in the Methodist Episcopal Church without the evil. Is it any wonder that in these later years he should seem unusually tenacious of these early principles of the church, and should manifest some sorrow as the church seemed to be letting go of them? Other churches would have been glad to have had him—were anxious to have him. They were wealthy and popular and could have given him a place very early in his history, but the things which were dear to him they did not urge. In this little church, a mere handful in numbers, with little influence, with an uneducated ministry, with little hope of making much of a show in the world's redemption, but because they commend the things which are dear to him, he casts in his lot with them, content to suffer with them and for them if the things which his heart holds dear can be made to triumph. After these years of struggle and conflict it will not be pleasant to see the church yield these time-honored views, especially if this should be done, not because they have been proven false, but, as some suppose, the more rapidly to increase her membership.

During the time that he was teaching he was urged by men who knew something of his ability, and who thought that he was intended for the ministry, to preach. His experience before the debating club had in part prepared him for this. As yet he had no well defined purpose of being a preacher, but at times he would talk some. Before leaving home he had opened his heart to his mother, and she encouraged him if a call came to him to heed the call. He taught his three months of school and then six months more.

During 1838 he was licensed, and in the spring of 1839 he joined the Scioto Conference at Pleasant Run. He traveled as an itinerant for eight years, one of which was spent in the eldership.

During all this time his thirst for knowledge increased. He was poor in books. He would buy such books as he needed and as his limited means would allow, and when these had been well studied, would exchange them for others. He could not, in this way, accumulate much of a library. He did not simply read, he studied his books, a very unusual thing with many of the preachers of that day. He read Watson's Institutes through in six weeks in order to know what was in them. He then went to work to carefully study them, and made notes of the portions that interested him most, in order to impress them on his memory. His association with Bishop Edwards was very helpful to him along this line. Davis would take note of the pages he read and their contents, and then when he met Edwards, the two men would compare views and thus mutually help and inspire each other. It was a grand sight to see these two men with no surroundings to inspire them, but rather the reverse, with limited means and more limited supply of books, from pure love of knowledge thus improving their leisure moments, and urging each other to get higher attainments in knowledge. Would that the young clergy of to-day, with many more advantages, would imitate such devotion.

The following incident shows how fixed had become this habit of study with him. One time, when on his circuit, he was visiting a family by the name of Chapman. When he had talked all he wished to say to him about the common affairs of the family and the church,

he went to one side of the room, took out his Bible and began to read and make notes as usual. Soon Mr. Chapman came to talk with him again. It was not long before Davis said to him, with a little earnestness in his tones, "Mr. Chapman, I can't stand this." "Stand what, Mr. Davis?" was the courteous reply. Mr. Davis saw that he had thoughtlessly been rude to the man. He then took a little time, and told him of his limited education, the poor facilities he had had, and the duty laid upon him to study in order to meet the obligations put upon him. The man in reply said he did not understand this. When other preachers came they spent all their time in talking and he supposed the new preacher did the same. The wife was admonished by the husband as to the situation, and after that he was allowed to study when he chose, without being subjected to any interruptions.

At another time, when stopping with a Mr. Wood, who was a good man but a little talkative, when Mr. Davis, as was his practice, moved off to one side of the room to do some studying, he said to him, "Brother Davis, I don't want that work done. While you are here I want you to talk all the time. You are our preacher, and I pay you for talking." Davis said to him, "Brother Wood, I can't talk all the time, and if you won't allow me to study some while in your house I must go elsewhere, where I can study." The result was the men soon understood each other, Davis studied as he wished thereafter, and while on that circuit never had a warmer friend than Mr. Wood.

This habit of study was kept up during all his work as a traveling minister. It was known throughout the conference by the other members. When the time

came for a move along the educational line, all eyes naturally turned to this man as the pioneer who should blaze the way. Some complaints were made at times by some of the members that he did not talk enough, but the more discerning encouraged his habits of application. Among those who were most helpful to him was David Edwards, who was himself a lover of books and encouraged Davis so to be.

As he saw the need of education for himself, so he was one of the first to see its great value to the church. If the church would do the work committed to her, she must combine zeal with intelligence. As some one has said, "The church that thrives is the church that makes the college thrive." Others had felt a want of this kind, but to Davis the building of a college was a necessity. The feeling in favor of a college culminated in the action taken by the General Conference in 1845. Davis urged the matter as best he could. There was no serious opposition to what the conference did. It "*Resolved*, 1st, That proper means be adopted to establish an institution of learning; 2d, that it be recommended to the attention of the Annual Conferences, avoiding, however, irredeemable debts." The action seemed to contemplate the building up of a single institution by the whole church, which at this stage of our development might have been the wisest thing to do. The church was not a unit on the matter. Even the ministers, and some of them in high official position, saw serious injury to the church. Those who favored a college had to make their case and push their project, for every step of ground was hotly contested.

A few years before this the Methodists had projected a number of institutions of learning. One of

these, a preparatory institution, was located at Westerville, about twelve miles north of Columbus, Ohio, and was called "Blendon Young Men's Seminary." When arrangements were made for opening a college at Delaware, the interest was gradually drawn away from Westerville, and, after a fruitless effort to live, the citizens decided the best thing to be done was to sell it to some other denomination which might be able to give them a local school. The Scioto Conference convened in Pickaway county, Ohio, October 26, 1846, and a delegation from Westerville, representing its citizens, appeared, and offered to turn over the seminary to the conference if it would pay a debt of $1,300 against it. As the publishing interests of the church were in the bounds of this conference, the men of the church naturally looked to Scioto to take the lead in this matter. Rev. William Davis at this time was opening a mission in Westerville, and no doubt communicated with the citizens concerning the feeling in the conference. This proposition to pay the debt and take the property, which consisted of four acres and two buildings, seemed to the conference as a great bargain. A committee of three persons, William Hanby, Jonathan Dresbach and Lewis Davis, were appointed to visit, examine and report. The result was, the property was purchased. These three men were elected trustees, and they proceeded to invite the other conferences to coöperate with them. They elected Lewis Davis as a traveling agent to receive funds to pay the debt and to enlist the coöperation of the other conferences. They had selected a prudent man, thoroughly in sympathy with the enterprise, of indomitable will, and competent to put his case. Had a different man been chosen it is not at all likely the enterprise would have succeeded.

In December, 1886, the graduates of Otterbein University, with members of the faculty and other friends had a reunion at the home of Dr. Davis, in Dayton. He was asked to give some "reminiscences" of his early experiences in connection with the college, which he did in the following manner:

"I have sometimes feared lest my life might in some sense be considered a failure. But when I see this gathering, and look at the fruits of this toil, I am greatly cheered. There are none here who were with me in the beginning or who know the day when I went to this work. Those that were with me have gone home. There hangs the last catalogue issued by Otterbein University, and there beside it hangs the first catalogue. (These were hanging to the chandelier in the parlor.) Between them hangs a tale of forty years' history. More than forty years ago, in 1845, the General Conference opened the way for collegiate education in our church. It was only an enabling act. Then I rubbed my hands and said, 'That is a good thing.' We were young and enthusiastic and courageous and ignorant — ignorant of much that was to be done in this work. I met with Bro. Jonathan Dresbach, and we talked of this matter and what the General Conference had done. We talked with others. We heard of Blendon Seminary, at Westerville, with four acres of ground and some buildings. It was in debt and could be bought for $1,300. We visited it and looked the grounds all over. We concluded it was good and cheap, and so reported to Scioto Conference, just forty years ago last fall. They bought it, with Jonathan Dresbach, Wm. Hanby, and L. Davis, trustees. Then we began to think of a name. Otterbein University

of Ohio was suggested. We thought of college. We did not just know the difference between a college and university. We thought somehow that a university meant more than a college. So we took it all in and called it Otterbein University. The brethren cast their eye on me. They wanted me to be a tool or an arm for them to work with. I was then a young presiding elder and was just beginning to feel the sweets of dignity, but I went into the work. That is 'reminiscence.'

"I wrote a subscription, the first of the church, for this educational work. I subscribed and paid the first dollar for higher education in this church. It was not much, but it was the first. Otterbein was dead. For thirty-four years he had been gone to the church above. He was a great and good man. The church had always revered him. We revere him more than ever before, now as the fruits of his work appear. Great as he was, and great as the work he did for the church and the world, he did nothing for higher education, neither did his immediate associates. But we went into it—went into it blindly—and wrote a subscription and subscribed to it. Shall I tell you the amount I subscribed? Fifteen dollars. No more, no less. It was little. I was poor then, very poor—poorer than I am now—and did not understand the wants of the work as now. I went to a man—whose name I could give, and one known all over the church—for his subscription. I wanted him to give a good amount. I pleaded at least that he would give as much as I had done. He said, 'You put your name there to show yourself.' I began to press him some, but I only got $10.00. I went to another man, and he said he would give $10.00 if I

would take it in books. I accepted the offer—took the books and paid the money. I have some of the books yet. Brother Hanby gave me $25.00—grand, good man! I went to Jonathan Dresbach. He was worth $100,000. He gave me $50.00. From another I got $25.00 and from another $50.00; and so the work began. Now I had the cream. I must start out elsewhere; so I started for Sandusky Conference away on the Maumee. I had a horse and overshoes and a good overcoat, and so I started on horseback. The first night I stayed with a hickory United Brethren. The next day I started out in the snow. I had to cross Alum creek. I went along and along and along, and saw nobody of whom I could inquire. The snow had covered the road, so that there were no tracks. I came to a ford. I could see no one of whom to inquire about it. I started down the bank. The horse went in gently for awhile. Then it plunged and plunged. I climbed up on the horse's back. The horse plunged and swam across, and I got out, but was wet, and soon stopped over night with a stranger Then I went on by Sandusky, and day by day through the mud, through the black swamp—mud—mud—mud—mud, till I could not tell the color of my horse. I got to conference a little late. I had heard that the bishop would antagonize the work. Bishop Russel was then the presiding bishop. He was a strong man—strong in intellect, with a mighty brain well stored, and strong in prejudices. I met him tremblingly. 'I have made up my mind to oppose this,' he said. I told him I had come to represent the work. 'You be still, you be still,' was his reply. I told him I could not be still, and if they gave

me an advisory seat I would advocate it. I got a chance, but he managed to rule me out of order. I said something, but I was always too early or I was too late, or something was wrong, so that he ruled me out of order. He did oppose it in a characteristic speech of half an hour, and then put the question. But they voted for the college, but by a small majority. It was a victory, but a dear one. I felt that a few more such victories would defeat me. Then I went to Muskingum Conference. There I met Bishop Russel again. 'You are here?' 'Yes, I am here.' 'Well, you be still.' I asked him to be still. I told him I did not think it his business, as a bishop, to oppose this work. He was to preside, and let the conference act. I thought I understood something of parliamentary custom. He replied, 'You be still.' He opposed it in the conference vehemently. He said if this thing carried something awful would happen to the church. He did not point out what it would be, but vehemently he asserted something awful would happen to the church. The conference did not vote it that year, but it did the next year. Bishop Russel was a typical man. He was a gentleman—grand, noble, manly, intelligent. He was a representative of the church of that time as to the educational work. The fathers of the church were well represented in him. They were not opposed to education, but they did not believe it the business of the church to educate. This sentiment I met through the entire church. Other churches held the same view largely. They were getting rid of it faster than we were. Perhaps Otterbein held it. Boehm, Newcomer and Geeting held it. I know Asbury held it. This we had to combat.

"But we began the work. There is the first catalogue. In 1847 we opened the school. We had one full teacher, and others who helped. I taught some. Professor Griffith was our chief teacher. We struggled ten years before we could graduate any one. We had not the faculty nor the requirements to entitle us to confer any degrees. After ten years' work we graduated two ladies — one yet living and one dead. When I left the college, fifteen years ago, there had been graduated one hundred and forty-four.

"I fear I have detained you too long. God bless you all. If there is anything of which I am proud it is of this work. As Cotton Mather said of that grand institution, Harvard, 'It is the best thing the fathers of the country thought of.' So I would say, the best thing our church ever thought of is the Christian college. God bless it and bless you all."

To those who will read between the lines there will appear lessons of toil, of patient endurance, of discouragement, of suffering and of conflict which the doctor delicately passed over in his address. It was a great undertaking, and grandly did he meet it. At his own fireside one time he reported that he had taken a note from a contributor for one dollar, payable in four quarterly installments. Another, a bishop, if we mistake not, at least one in authority, was solicited for a donation. He answered, "How much do you want, Brother Davis, from me?" Davis answered, "I want fifteen dollars." With a look of astonishment the good brother replied, "Why, Brother Davis, what in the world do you intend to do with so much money?" If this is the conception the dignitaries had of the magnitude of the work, what must have been the indifference, not to say ignorance, of the masses?

In the *Telescope* of July 18, 1866, there will be found an editorial which gave a good epitome of the situation at the time Mr. Davis labored and suffered. "The friends of these early schools were compelled to fight their way at every step. The general sentiment to all appearances was irreconcilably opposed to any advance in this direction. A large majority of the ministers shared this opposition. It was not an unusual thing for some of them in their pulpits to thank God they had never rubbed their backs against college walls. We distinctly recollect with what admiration we used to contemplate these exhibitions of pluck when a boy.

"It is but a span back to the time when *not a single dollar had ever been contributed by any of our members* for an educational object, and when no contributions of this kind had ever been solicited. Very many will recollect what small sums were at first asked when this work was commenced, and how these insignificant sums were even then sometimes thought to be out of all propriety. We remember that not many years since, a college agent once, at the annual meeting of the trustees of one of our schools, approached Bishop Kumler, and very timidly expressed the hope that he would donate *five dollars* to the college before leaving the place. The bishop seemed to have comprehended the matter somewhat in advance of the agent, and, looking him in the face, replied that if the agent would give him five dollars he would *kick the whole thing down into Alum Creek.* Before leaving he had subscribed many times the amount solicited."

There was a man named John Eckert, who had been in jail in Germany for preaching experimental religion. He was a man of good life, but of limited

information. He itinerated some with Edwards. He preached a sermon, in which the smoke and the locusts coming out of it were made to represent the college; the pit was the indefinite amount of learning — no limit to it; the smoke was the mystifying effect of human teaching; college men always made things dark about them — were locusts. When college-bred men are ready for work, they seek good salaries, and want to live on the fat of the land. John's exegesis was not in keeping with the strictest rules of grammar, but it illustrated the spirit of the times.

One of the most serious objections alleged was that it was to be a "priest factory," where men not called of God should be sent out to preach. Even men in high official position made this assertion. It became so serious that it was thought best to issue a circular, which disarmed anything of the kind. It can be found in the columns of the *Telescope* for 1846–47, and was written by Hanby and Davis. It says: "We now enter our most solemn protest, and we think it unkind in any of our brethren thus to represent us, because we have, from the beginning, disavowed in public and in private any intentions of the kind. Our great object is the general diffusion of useful knowledge, especially in the church to which we belong. * * * As it respects the opinions of the fathers of the church we do not consider them of superior authority in deciding a question of this kind. * * * If God should call a man from the plow, let him go. If from any of the high schools of the land, let him likewise go and go immediately. * * * This sentiment, we think, our venerated fathers held no more sacred than we do. * * * And now all we ask is to be treated with Christian courtesy, and not to have urged upon us positions we have

never taken; and further, either to convince us of wrong by the Bible or discipline, or allow us peaceably and kindly to do what we are perfectly willing they may not do."

The first new college chapel which was built at Otterbein University, and which was burned in 1871, had a recess on the west side, designed in part, when frescoed, to add to the beauty of the building. A man from northern Ohio, if we mistake not, sent as a trustee, not because of any fitness for the place, but that his friends might thereby compliment him, came, returned home and reported that this offset was a place in which the authorities intended to place a large *mirror* in front of which the students would practice their bowing and gesticulating, and that the effect would be to make the young people proud and haughty, and should not be encouraged.

Much of the opposition came from the prevailing conviction that education would tend to formalism, and that those brought under such influence would not be so pious as hitherto. A good lady living near Circleville intimated a desire to give something to the institution if she could have any guarantee that it would not hinder revivals. Davis took note of her promise, and, when revivals occurred year after year, he informed her of the fact, but there were other reasons for delay and he failed to get her money. Davis was charged with being in a secular business which was unworthy of a Christian minister and not in keeping with his vows, but in God's name he went forward and was not forgotten.

The idea in the mind of Davis was to educate our own children under our own religious influence, so they should not be led away from our own church, and not

for any special profession. Bishop Russel was not opposed to education in the abstract, but held that it was not the mission of the church to build schools. It was the business of society at large to look after the secular education of the people. Russel listened to the presentation of his side of the case by Mr. Davis, and answered him by saying, "Davis, you talk slick, but from this will come a theological seminary, and you will be professor of theology." The old man was more of a prophet than he supposed. The natural result of an intelligent people will be a higher grade of ministry, and this will necessitate a theological seminary: and Davis was for years a professor of theology.

At this late day we are struck with the broad comprehension which at this time Mr. Davis had of the educational problem. He did not have any special education himself, except the few months at the academy. He had not read any books or journals giving him the philosophy of the subject. He had not come in contact with college graduates or college professors. There were no older men in the conference who had been aroused on the subject and from whom he could catch inspiration. The agents, who from time to time were sent out, were working for the church and sought contributions because this enterprise was expected to help the church, but just in what way they could not tell. Bishop Hanby was probably the most intelligent and faithful ally he had, but he did not so much lead as follow and aid Mr. Davis. In the General Conference which authorized this movement, it is not probable there were half a dozen men who had any well defined idea of the educational work this man had to plan and did plan to meet an ideal in his own mind, which

ideal was so accurate that it has been and is to-day not only the accepted policy of this church, but of all churches and of educated men in general. At the same time he had to look after the financial interests of this institution, shape its policy and secure the funds to make it a success, in all of which he acquitted himself with credit.

When the college opened it was in charge of Professor Griffith, of Indiana. Davis had taught some in his younger years, and had been studying more or less since that time. What he had learned he now begins to teach. He had classes in English grammar, geography, bookkeeping, elementary natural philosophy and others of like character. While doing this he was taking some studies in the college himself. He learned to read the Greek Testament fairly well, and knew something about geometry, from which he got his first clear insight into the philosophy of reasoning. During this time he also had charge of the college boarding house, which proved a delightful home for many a student. He had charge of this for seven years, but as the income was limited it paid him little besides his board. In the meantime he studied hard to meet the wants of his own class, to keep up with his private work in college, and here laid the foundation of that skill which afterward served him so well when he came to manage the institution himself.

With the ability which he possessed and the tact which he manifested it is not strange that his brethren should want to promote him to what they supposed was the highest office in the gift of the church. He was elected bishop of the General Conference which met at Miltonville, in 1853. It was a position he did

not desire, and he did not think it was the work for which he was best adapted. He had become so absorbed in his educational work that he did not wish to give that up. In 1850 he had been chosen president of the university. He proposed to resign the office of bishop, that he might continue in the educational work. He was urged to give a portion of his time to each of these lines of work, and, with the hope that at the end of his term the brethren would leave him off, he consented so to do. When he was reëlected in 1857, he resigned the presidency and Rev. Alexander Owen was chosen to fill the vacancy. As his failing health compelled him soon to resign Davis was again sought for to aid the college, and as his tastes were more along this line than in the bishop's office, he resigned the latter in the second year, and returned to the presidency which he held until 1871, when he vacated this place to accept a place as senior professor in the faculty of Union Biblical Seminary.

Our space will not permit us to enlarge upon this part of his life work, but somebody ought to give the church the inner history of these years of struggle for the educational work of the church. It is a valuable chapter in our history, which can not well be omitted. No one living is so competent to give it as Dr. Davis himself, and again and again have we urged him to do so. The history of Otterbein University, like that of most of those founded in the earlier settlement of our country, affords another example of success accomplished under the most adverse circumstances. The records of the trustees in the early days of the university show that the managers of the institution were not free from perplexity. Time and again they met when debts

were pressing them, without knowing which way to turn. They adjourned to meet again with the assurance that succor would come, but in what direction or from what source they could not tell. They had a conviction that they were about a divine work, hence they could not let go. In the records of the executive committee for 1860 we find this action: "We recommend further, that in order to succeed we must give ourselves to earnest and fervent prayer. If God does not undertake for us, our best efforts will fail. We have reason to believe that in other days God did give Otterbein University favor with the people, and will do so again if we freely turn our hearts and thoughts to Him."

At the dedication of the new college building, in 1871, Dr. Davis resigned the presidency to take a place in the United Brethren Seminary at Dayton. The trustees of the university, after accepting his resignation paid the following well merited compliment:

"*Resolved*, That in accepting the resignation of Rev. Lewis Davis, D. D., as president of Otterbein University, we do so with a full recognition of the invaluable services rendered by him to the institution during the eighteen years through which he has been its honored head, and with grateful remembrance of his unflagging devotion and perseverance and of his hope against hope through all its vicissitudes in this extended period; and that while we sincerely regret his separation from the university just at a time when it is entering on a new era of prosperity and usefulness, the best wishes and most devout prayers of this board shall attend him to the new sphere of Christian labor upon which he is about to enter."

The General Conference in 1869 instructed the

bishops to appoint a board of education, whose duty it should be, in addition to promoting the general work of education in the church, to devise and adopt a plan for founding a Biblical institute, to be under the control of the General Conference; to locate said institution and proceed with its establishment as soon as possible. The board was appointed, and, after canvassing the situation, agreed to open the institution October 11, 1871. Dr. Davis was made the senior professor, and was aided in his work by Rev. G. A. Funkhouser. For fourteen years he has worked faithfully for its success, teaching its students, doing his part as a member of its board of trustees and in its executive committee, advocating its interests in the church paper; in corresponding with its patrons, in soliciting funds for its upbuilding, in any way he could he sought to advance its interests. He has had the double honor — an honor given to a very few men of this day — of piloting our first college and our first theological seminary through the shoals of ignorance and the quicksands of poverty, until they have taken on the character which they now have, and already give promise of their wonderful power for good. As a deserved compliment for the work done in these two directions his name stands on the catalogue of Otterbein University as professor *emeritus*, and also in the same relation in that of Union Biblical Seminary, and will likely remain here as long as his life shall last.

When the building now occupied by the seminary was dedicated in 1882 the speaker of the day made the following complimentary reference to him:

"I am glad the senior member of this faculty, who years ago laid the foundations of the collegiate work of

this church, and who lifted that work to so successful a place among the colleges of the land, is here to-day to witness the dedication of this building, the first theological seminary in this church. To none of us can this day be so pleasant as to him who, almost forty years ago, through adversity and distrust and opposition, looked forward to this day and had the courage and patience to wait and labor for its realization. May he have many returns of this anniversary before he shall be needed in that grander university whose pupils are the children of the great King."

His mother died many years ago. Learning that she was ill, he got a horse and buggy and went to Botetourt county, Va., to see her again. He spent a month visiting with her. During this time she was confined to her bed, and he had frequent and long talks with her. His brother, who was a Methodist preacher, was at home at the same time. He told her about his life and the work in which he was engaged, and that he must soon return and look after it. She arranged with him that he should come to her again before finally leaving. The hour of parting at last came. Let him tell the story. "I went to her bed. She asked me to kneel down." Here he ceased to talk. His lips trembled. He looked out at the window. Great tears were chasing each other down his cheeks. For a moment he could not proceed. The door of memory was opened and a flood of recollections came back. The whole scene was once more before him. At last with broken utterance he said: "She didn't cry; no, she didn't cry. I kneeled beside her bed. She placed her hand on my head; with her other she gestured, placing it on her bosom, and said, 'Cherish the truth here; as you understand the

truth, cherish it here;' then placing her finger on her lips, said, 'then put it here.' I have sometimes used that statement and that gesture before my classes. I got it from my dying mother. I never saw her again, but all these years she seems not to have been very far away from me. Does that seem like mysticism? I never get away from the feeling that my mother is near me. I have sometimes been almost too decided in saying what I thought. It has been because I thought of my mother, who said, 'put it here,'" placing his finger to his lips.

The writer has known Dr. Davis for more than a quarter of a century. For five years of that he was a member of the same college faculty with him, and became familiar with his views on educational questions. During a part of this time he has been on terms of more than ordinary intimacy. He has always found him the same honest, faithful, earnest man. He is a man who has his convictions and can give a reason for them; what he believes at all he believes with all his heart. In his earnestness for the triumph of what seems clear to him, he at times seems severe, but there is no hardness in his heart for men who honestly differ from him. He has a kind of quiet contempt for men who are wishy-washy, who have no opinion, or none for which they care to contend. To put it in his own language, he "has no use for such men." The world has no place for them. The office of the Christian minister, yes, of every Christian man, is to make public opinion what it should be, not to follow it. If men say to him "You can not succeed," he answers "That is not my business." He must only ask himself should this thing exist, and if answered in the affirmative, then he is called of God to

help cause it to be, and he is derelict to his highest convictions of duty if he fails to use all the means at his command to bring it to pass.

This will help to account for his unceasing hostility to secret societies. From his standpoint they were at war with every interest of society and of the Christian church. He had studied their origin and history, knew every specious plea for their existence, and how to meet it. He was an open, fair antagonist, but his sledge-hammer blows were blows the opposition did not care to meet. He would as soon think of committing suicide as to give his name to any organization and take a solemn oath to "forever conceal and never reveal" what should be said to him. As a preacher sent of God it was his business to utter the truth and not to conceal it. To have required him to travel the streets with his hands on his mouth, keeping within his own bosom his convictions of duty, would have been a severe punishment to him. When John Milton was traveling on the continent to complete his education, civil discord in England was a sufficient cause for his returning home. In those stern days men could not shilly-shally down the stream of popular compromise. Milton soon took sides against what he regarded as tyranny. He says: "When God commands to take the trumpet and blow a dolorous blast, it lies not in man's will what he shall say or what he shall conceal. I considered it dishonorable to be enjoying myself in foreign lands while my countrymen were striking a blow for freedom."

Davis was always a thorough anti-slavery man. He was so in Virginia before he came to Ohio, and did not

need to be converted. He sympathized with all loyal men during our late Civil War, and hailed with delight all legislation that would help the black man. These views of his would compromise him somewhat when he labored along the border of the slave States. He had learned from his mother to put the truth in his heart and speak it from his lips. After preaching on one occasion he went home with a farmer, and after reading an account of emancipation in the West Indies, commended the matter to his host. The latter said nothing but treasured up the affair in his own heart, and after Davis left no doubt talked freely to his neighbors about it. When Davis returned again, the man would not entertain him, although his family were members of the church. He stood for his own convictions, and the community were stirred up against him. Twelve miles from this place he preached on Sunday afternoon and to a large audience. When he was done a man came forward and read a paper to the audience, in which it was asserted that Davis was an "abolitionist," and he was asked to respond whether he was or not. If he did not answer, it would be assumed he was. If he was, he was warned to leave the country. This was in Ohio, a free State, where men were supposed to have a right to their own convictions and to be allowed to civilly express them. A Baptist man who was present, and a friend of his but at the same time a pro-slavery man, jumped for the party who read the paper, intending to punish him but he had made his escape. Davis read from the United Brethren discipline to show that we are opposed to slavery. In this excited condition of things the congregation of course interpreted what he read to be rank abolitionism.

About three miles from this place he went to preach one night, and the man who was to entertain him was a Virginian, a tough United Brethren, and a pro-slavery man. His horse was placed in charge of Mr. Ewing, a scholarly man and somewhat intimate friend The congregation listened until he was through with his sermon. He then read discipline again here to show the position of the church and that he was honestly representing the convictions of his people, and then asked them if any of them could oppose that to stand up manfully and defend themselves. Davis waited, but no one took up the challenge. He hoped Mr. Ewing would. Davis then said, "You go away and talk about me, but you won't meet me in argument." The meeting closed and he returned with his host, Mr. Powell. They had supper, but nothing was said. Before long a note was received from Mr. Ewing, saying he could not keep his horse any longer. Mr. Powell reported there was great excitement outside. Davis went out to get his horse, but could not find it. "Mr. Ewing, why did you so treat me? Why not stand up and defend yourself when you had opportunity?" said Davis. He answered, "Mr. Davis, personally I respect you very highly, but your sentiments are dangerous, and I can not entertain them." "Why not, then, reply?" "Because I respected you, and wished to keep down the mob." "Mr. Ewing, I placed my horse in your care, and if any damage is done to him you will pay me for him." Davis returned to Powell's, but the latter did not want him to remain. Davis left him and went to another house and asked for a bed to sleep in, and slept. Ewing sent a man to hunt the horse and found him, and Davis was awak-

oned at midnight by a messenger from Ewing, asking him to come and get his horse. Davis examined the horse carefully to see that all was right, and when he satisfied himself it was, he mounted it and rode about four miles and found another member of his church, a pro-slavery man, however, who took him in and gave him bed and breakfast. To his surprise he found the schoolmaster, who had read the paper after his sermon, was boarding here. As Davis rode over the hill in the morning on his journey he overtook this man and he ordered him to leave the country. Davis answered that he would leave when he was ready, and if this man wanted to help him out he had better begin soon. He did not mean to be frightened away from his duty. He was made of sterner stuff.

At one time he was on the train on his way to Cincinnati, and saw the conductor put a colored man off the train. He went to some of the officials who were on board to learn if this was endorsed by them, and found it was. Indignant at such conduct, he expressed his mind to them concerning the matter. Near him sat a Kentuckian who had heard what was going on. He came to him afterward, and in terms of congratulation said, "I see you are an abolitionist; I admire you for speaking as you do. Men should not hide their convictions." Davis himself always sought to act on that line. He says, "I have sought to treat all men without guile. I do not cover up my convictions. If I have a sentiment which men ought to know, I must assert it. It is both a pleasure and a duty." During the war, when there was so much timeserving, he had his convictions and asserted them. Men had no trouble in ascertaining where he stood and what he believed on

any important question. While residing in Westerville one of the old citizens, Mr. Westervelt, saw him on his way to the polls on election day, and said to him, "President, you are going to vote with the abolitionists, of course." "Yes." "Well, you and the preachers like you have done all they could to bring on the war." "Yes, I did all I could," was the cool reply. "Well, I don't want anything more to do with you," said the astonished citizen. Davis said, "Let me explain: the Saviour said, 'I came not to send peace on earth, but a sword.' I advocate the truth, and if that brought on the war, then I am guilty. This was made the occasion of war. I was willing to take the consequences of telling the truth."

Mrs. Davis tells a story of her husband which is too good not to be repeated. A young man from the South found his way to the college, and also found a home in the family of the president. He was polite and courteous, a moderate student, but indoctrinated with southern ideas, and of course believed that slavery was the natural condition of the black man. Mr. Davis was anxious to correct his erroneous views, and took occasion at meal time as the most opportune period, to put his opinions before the student. As the latter could not, of course, meet the objections brought against his pet notions, he became a little annoyed at times, but bore it all patiently. The end came one day when a fugitive slave, on his way north, stopped at the president's, and he insisted he should be brought out to the table to eat with the family, including the young man. This was the straw that broke the camel's back. Under no circumstances could he submit to such indignity. By permission he left the table and went to the hotel to get

his dinner. He was very angry. Some parties anxious to know the trouble inquired if he did not have a pleasant boarding place. The young man answered it was all pleasant and good except one thing: "It was niggah for breakfast, and niggah at dinner and niggah at supper: it was just niggah all the time." Nevertheless the president was not converted from his anti-slavery views.

One of the characteristics which crops out during his whole life is his high steadfastness of purpose. "Most men live only from hand to mouth. The bias of their life is presented to them by accident. They are driven hither and thither by the gusts of their own passions, or become the sport and prey of others, or intrust the decision of their course to the immoral god, circumstance. In the words of Isaiah, 'Gad and Meni are the idols of their service; they prepare a table for chance and furnish a drink offering to destiny!' From such idols no inspiration comes." In his early years Milton wrote to a young friend, "You ask me, Charles, of what I am thinking. I think, so help me heaven, of immortality." The subject of this sketch was not thinking so much of immortality as he was of his Master's approval and to build up the church of his choice. From this high aim, no privation, no disappointment, no opposition could turn him. Inflexible as the needle to the pole, he pursued the even tenor of his way, and his efforts were rewarded with success.

He has a strong emotional nature. The notion that strong emotions are incompatible with strong intellectual powers has long since been exploded. The history of all men who have made their mark in the

world's progress shows a vigorous emotional nature combined with strong intellect. The biographer of Dr. Mark Hopkins says, "Friends who knew him intimately discovered depths of sentiment in his soul, shy and furtive tenderness, which ordinary acquaintances would not suspect. A native reserve inclined him to silence touching the whole world of his inner and spiritual self. In some respects he was a solitary man, shut up with himself and his God. It was easier, more natural for him to speak of his thoughts than of his feelings. But though he may have been silent, it does not follow the feelings were absent." In more than this respect do we find a parallel between these distinguished educators. Neither of them in the beginning expected to become teachers for life. The positions they filled in the educational world came to them without seeking. They were both men of magnificent physical frame and commanding personal appearance. They were men of intense enthusiasm, and in all educational achievements this has borne a distinguished part. Until the last day of their teaching, the intellectual powers of both were brilliant as ever, and their interest as keen in questions which for years they had discussed with their students. They had both learned the true art of teaching: to begin with the simplest elements and to construct the fabric "with which they became familiar from foundation to the topstone." They both recognized the individuality of the student and sought to develop it; not that they were indifferent to their own views, but habits of independent, self-reliant thinking were of more value than the adoption of any systems. They were both skillful in questioning, and when a subject was in hand, at any cost it had

to be reduced to the last analysis. They were both catholic and large minded in their relation to truth, and while clinging to the old were ready to welcome the new. They had both cultivated of necessity the habit of extempore speaking, and could think well in the presence of an audience. They were both men of large hopefulness, and taught their pupils to shun the "pitfalls of pessimism." Neither of them were students of literature in the strict sense of the term; were not great readers of miscellaneous books. Some of our greatest men have been men of few books. It was not so much their power of acquisition as of personality that impressed their pupils. They established no special school of thought. This was not their aim, but "to train men into habits of broad and independent thinking, to develop the sources of personality—that loftiest summit toward which we move in our attainment."

A friend who was at one time conversing with him concerning his entrance into the ministry says: "He was ordained May 5, 1842. Henry Kumler gave him his license. He showed me a little pocket-book containing his license, with a string tied around it. It was of black morocco and had a gilt border to it. He had a friend who was a school teacher in the Kanawha country where he taught. 'I loved him and he loved me. I had bought a new pocket-book and showed it to him. He emptied the contents of both on the table, and gave me this one and asked me to keep it as long as I lived, and promised he would keep mine till he died. We parted then and I never saw him afterward. I do not remember to even have heard from him.' The young man's name was Robert Lupken. Great tears

stood in his eyes as he turned over this memento in his fingers, and the memory of his early manhood days came back upon him."

Under an apparently severe exterior Dr. Davis had a warm, sunny heart. While hating sin he had a warm interest in his race. Whatever concerned the destiny of man concerned him. While sober and sedate and dignified when occasion demanded it, around his own quiet fireside he delighted to unbend to his friends, and no man enjoyed a clean joke better than he. When surrounded by those who took pains to call out this part of his nature, the sallies of wit would fly thick and fast. There was nothing bitter or sarcastic in his thrusts, but done with the most generous kindness and with a merry twinkle in the eye. His temperament was hopeful and his whole nature sunny. He would much rather compliment men than find fault with them. This cheerfulness permeated his whole religious life. He took no account of that spurious piety which shows itself in long, sour faces and dolorous sounds, while at the same time it thrusts its fingers into your pockets to filch your money or your character. His piety was not a thing to be put on and off like a cloak, but grew into the very warp and woof of his nature.

In 1868 the honorary degree of doctor of divinity was conferred upon him by the faculty and trustees of Washington and Jefferson College, Pennsylvania. It was a well-merited compliment paid to a deserving man.

In 1886 after fifteen years of service as professor of systematic theology in Union Biblical Seminary, he was made professor *emeritus,* which position he retained until his death. The later years of his life were in a sense disappointing to him. The ideal which he had formed for the Church's future would not be realized. He had joined the Church in his boyhood years because of its opposition to secret societies and its advanced positions on questions of moral reform. To pro-

mote its growth along these lines he had planned and toiled and suffered. It greatly grieved him to see it take what seemed to him a backward step.

He was not in sympathy with the movement to revise the Constitution and the Confession of Faith. He predicted that such a step would divide the Church. When the division finally came and the Radical delegates reorganized he approved of their actions and helped to bear the expenses. He served on several of their boards. He did not formally take his membership from the Summit Street class, but in the main he coöperated with the Radical local church.

His health was failing, and about the middle of March, 1890, a complication of difficulties set in which baffled the skill of the physician. Friends saw the end could not be far away. He died on the evening of Sunday, March 23, 1890, aged seventy-six years, one month, and nine days. His wife, Mrs. Rebecca Davis, familiarly known as "Aunt Becky," survived him about five years, occupying the old home at Dayton. She died suddenly of heart disease on the morning of February 16, 1895. They sleep side by side in the beautiful cemetery near the city of Dayton awaiting the resurrection of the just.

REV. JACOB MARKWOOD

Eighteenth Bishop of the United Brethren in Christ.

REV. JACOB MARKWOOD was born December 26, 1815, about one and a half miles west of Charlestown, Jefferson county, W. Va. His grandparents on his father's side came from Germany and settled at Charlestown, then Virginia, now West Virginia. His father, John Markwood, was born here April 2, 1772. Upon the death of his parents, John was left to support the family. This put on his shoulders a heavy burden, and opened the way to the common temptations which beset the path of the young man deprived of parental counsel and restraint. During these years of toil to maintain a comfortable living for those dependent upon him, he formed the habit of drinking, from which he was never afterward entirely free. He was united in marriage with Miss Margaret Durst, in the year 1797. She was a member of the Presbyterian Church, and a woman of superior culture for that day. She was fitted both by nature and by training for the arduous work of caring for a family of children. Without the advantages of schools or frequent church services, and with but limited means at her command, she secured the best advantages of the times for her family. Those whom Providence had made the objects of her love had a careful home training, as well as the example of a faithful Christian mother. Though the father never professed Christianity, with the exception named he was an upright man, of good character, and, aided by

a faithful, Christian wife, he reared a Christian family. He was a mason by trade, and labored to secure for his family the best he could.

There were born to these parents five sons and three daughters. David, the eldest child, was born in 1798, and died in Fairfield county, Ohio, at the advanced age of ninety-eight years. Catharine was born in 1801, and died at Martinsburg, W. Va., in 1869. Maria was born in 1803, and has spent most of her life in Cincinnati, Ohio. John was born in April, 1806, and is living in comfortable circumstances near Ridgeville, Mineral county, W. Va. He was for a time a preacher in the United Brethren Church. He is a man of sterling worth, and has long given character to the church in his community. He has been blind nine years from cataract, but lives in good hope of seeing Christ as he is.

The above-named children were born in Charlestown, then a small village, now the county seat of Jefferson county. The family then moved one and one-half miles west of the village, where Lucy, the third daughter, was born in 1809. She removed to the West where she lived a number of years. Henry was born in 1812, and lived an honorable life, the latter years of which were spent in Mineral county, W. Va. Here also were born the twin brothers, Conrad and Jacob, on December 26, 1815. Conrad died near Zanesville, Ohio. He was blind for almost six years before his death. The family home was maintained; the youngest children were nearly fifteen years of age when the father broke up housekeeping and the children were left to look after themselves. The parents were both blind for several years preceding their death, the mother for fourteen years from effect of a cataract.

She fell asleep in Jesus at Martinsburg in 1838. She had been a faithful and loving mother, and left to her children a goodly heritage in imperishable things. The father lived with his daughter to the age of ninety-nine years and six months, and died near Ridgeville, Mineral county, W. Va., June 18, 1871. The boys were all converted in youth, and all held places of honor in the church, either as preachers, exhorters or class leaders. All the daughters became religious early, except Catharine, who was not converted until middle life.

Jacob Markwood, the illustrious representative of this honored family of Virginians, bore the striking characteristics of his father. For the finer qualities of his nature and the nobler training of his youth, he was doubtless debtor to his mother. He had the good fortune to be one of a large family of children, and, being the youngest, he would incur the dangers of increased parental fondness, but there were no traces of these discernible in his after life. His childhood was spent in the home of his parents, with his brothers and sisters as his companions. At once sprightly and pleasant among his playmates, he began in childhood to exhibit the elements of character which were afterward to appear in one of the most thrilling men of his time. Early in youth he had a severe attack of fever, the effect of which followed him for years and robbed him of many privileges and opportunities which otherwise he might have enjoyed. His father, possessing no real estate, was compelled, in seeking employment, to move from one place to another, and, while this method of living had some advantages, it also had its disadvantages.

At this early day the country afforded few, and these

very poor, opportunities for education. A few months of school training, such as it was, must suffice in these times for the education of the children of the families in the common walks of life. First in Charlestown, then one and a half miles in the country, then at Shady Springs on the banks of the Shenandoah, then at Shepherdstown on the Potomac, afterward at Green Springs, Frederick county, for a time at Martinsburg, W. Va., and possibly elsewhere, wandering here and there, this family found little chance to secure even the meager advantages offered. The greater part of his childhood was spent at Shady Springs, Jefferson county, Va., but the first school he attended was a subscription school (there were no others in his time) about two miles from Shepherdstown, taught by Mr. Lemon, of Pennsylvania. On one occasion he was punished for some misbehavior, but although the whipping was unusually severe, young Markwood obstinately refused to cry, thereby manifesting the strong will that afterward gave tone to his character. This term of three months with a few others, amounting in all to not more than ten or twelve months, constituted his course of preparation, so far as the school room was concerned. This was by no means the limit of his education. He possessed an inquiring mind. From earliest childhood grew the desire for knowledge. Quick and intelligent in school, when out of school he allowed no chances of gathering information to pass by unimproved. Of grammar, a study then thought unimportant, he was passionately fond in his younger days, and often ventured severe criticisms on the inaccuracies of the professedly learned. Books were his companions when a boy, and were not cast heedlessly aside at the approach of

manhood. He handled them with a kindred pride and care when the fancies of childhood had been supplemented by the grander themes of science and theology. His early life was greatly influenced by the study of the Bible. Its teachings furnished themes for conversation when opportunity offered for acquiring a fuller understanding of its meaning.

At the age of fifteen he and his twin brother were left to their own resources. They were tossed here and there, often among strangers, securing as best they could the necessities of life. During these years he had encouragement in his desire to receive an education and some little aid from his brother John. After working about the country for some five or six years, he went to work for his brothers John and Henry, who were running a woolen factory on Green Spring Run, in Frederick County, Va. With them he learned the weaver's art and became skillful in the manufacture of woolen goods and in the use of the power loom. This was his trade. He continued in this occupation until he entered the ministry. Prior to his engagement with these brothers on Green Spring river he had worked with an older brother in a factory near the old home. It was during this time that the interesting experience related by John Lawrence in his "History of the United Brethren in Christ," volume II, page 222, occurred. Mr. Lawrence says of Jacob Markwood, that "In his tenth year he became the subject of deep convictions, and while a book containing the experience of some English Wesleyan preachers melted his heart, a tract on the final damnation of the wicked caused him to tremble with fear and to pray for mercy. At the age of thirteen he was put to work in a woolen factory under the care of

an elder brother. While thus employed he attended a revival meeting, during which meeting, while kneeling at the mourners' bench, after a three days' struggle, he found, to use his own words, 'inexpressible peace in Christ.'" This was probably a Methodist meeting. There were at that time no United Brethren in the communities where he resided. Several years elapsed before he came to Green Spring, where he first formed the acquaintance of the church with which he afterward became so closely identified.

From the date of his conversion he carried the convictions of his call to the ministry. But on account of his youth and a sense of his inability to meet the high requirements of a minister of the Gospel, with some other discouragements which he met, he delayed his entrance upon this important work. During this interim which was little more than his boyhood years, he maintained the honest convictions of his heart by an "up right walk and chaste conversation." He chose well his company. His associates were moral, and for the most part religious so far as he could have it so. He was not a looker on merely among his associates, but was recognized as a leader, and exerted such an influence as to shame what was dishonorable among them. Living from childhood in and near the scenes of his early years, there has not come to the one who has furnished most of the information for this sketch, information of a single discreditable act which connects itself with the career of Jacob Markwood. Doubtless he had his faults, but those of his companions who remain unto this day have long since learned to associate his memory only with noble deeds.

The date of his conversion was October 9, 1832. It is related of him that he read the Bible from this

time forward with great regularity. When working in the factory he would have it on the loom before him or on the nearest window, that he might at any spare moment gather some knowledge from its pages. He was not alone in this. In the class of United Brethren at Green Spring to which he first belonged were others, who at the bench, or behind the plow, from a pocket Testament often gleaned the grains of gold. His early manhood was spent among a people where careful study and knowledge of the Scriptures was scarcely equaled by any of the church then in the Shenandoah valley.

The "Old Stone Church," known by that name for many miles around Green Spring, still stands, in which in the fall of 1836, along with the converts of a recent camp meeting, Jacob Markwood presented himself as an applicant, on profession of faith, for membership in the church of the United Brethren in Christ. On the one hand was James C. Hott, who died not long since, a pillar in the church, and on the other a younger brother, Jacob F. Hott, who was for many years a fellow-laborer in the ministry, and who now shares with him "the rest of the weary." Attendance upon the camp-meeting referred to had kindled anew the desire of his earlier years, and at the solicitation of the members of the church he was induced to participate in its communion. He was received into the Church by Rev. John Haney.

The woolen factory on Green Spring is now in ruins. It was accidentally burned about the close of the Civil War, and was never rebuilt. It was built on Green Spring Run, which, starting from a large spring often appearing of that color, after an irregular course of four or five miles, turning four flour mills and

two saw mills, empties into Black creek and becomes a tributary of the Potomac river. Amid such surroundings, the great currents of his soul again became turbulent. Will Jacob Markwood, the weaver, enter the Gospel ministry? The question had been asked on the mountain path by his comrades and men trained among the brethren of the "Old Stone Church." In its most weighty form it proposed itself to the hesitating young man at the loom. Doubtless under the shadow of the mountains overlooking him on the east and by the murmuring rill winding among the hills on the west, and beneath the shadows of the weeping willows in the tangled morasses of the narrow valley between, he often pleaded with burdened spirit that God might lead him in the way he ought to go. Hesitancy had become a power which only divine grace could overcome. These rugged hills and leafy dells held the secret of his eloquence in prayer. Many persons recognized it and saw therein his fitness for the work, for in those primitive days more than now, the church believed that power in prayer was an eminent qualification for the ministry of Jesus.

Prominent among those whose example and course influenced the after life of Jacob Markwood, was Peter Hott, who some months since outlined many of the facts contained in these pages, but whose reward is now no longer in uncertainty. On various occasions he took young Markwood with him to meetings, which he was accustomed to hold at different schoolhouses about the country, and at these used to good advantage the talent of the factory hand. Encouraged by his efforts in conducting public services, Markwood allowed his name to be presented to the class for a recommendation to obtain license to exhort. This was granted

by the class at Green Spring, and the recommendation was carried to the quarterly conferences of Winchester circuit, Virginia Conference, which met at the old Pine Church, near Stephen City, Va., over which Jacob Rineheart presided as elder. Here he was licensed to exhort in June, 1837. In the following September he was given license to preach, and began to use his gift as opportunity offered, as a helper on the fields over which others had charge. He was encouraged in his preparation for the ministry by his brother John, and so far as known met with no discouragements from any of the family. Like so many of his times and place, and like not a few of our own day, he was a constant user of tobacco. There was little said in opposition to its use then, but his increased experience led him to abandon its use several years before he died.

It seems a little difficult to say just when and where his first sermon was preached. Prior to receiving license from the church he was often called upon to speak, and was accustomed to respond by the use of some passage of Scripture, upon which he would speak with great earnestness. An instance of this kind is especially mentioned where in a schoolhouse in what is now called Welltown, he spoke with great unction from the words, "Come thou with us and we will do thee good." What may with most probability be called his first sermon was preached in the house of John Hott, a member of the Lutheran church. This was within two hundred yards of where the church now stands in which the bishop made his last public address, and but little over a mile from where he was received into the church. From this class since the days of Markwood have gone out nearly a score of ministers.

Said one who knew him: "If ever he thought or talked of some other calling than the ministry it was the ebullition of some transient mood, for he was a minister of Jesus by every tendency of his soul and affinity of his heart. He was a God-ordained prophet in the very faculties of his intellect and the instincts of his conscience. He could have been nothing else unless he had been false to himself. His powers took hold of theology as a Raphael took hold of painting, with the power and force of a consuming love. No man ever had a higher estimate of the Gospel ministry than himself. I remember to have congratulated him when elected to the office of bishop, and he replied, 'Oh, my dear, precious brother, your office as a true minister of Jesus Christ is beyond all comparison, infinitely beyond my office as a bishop or any other office on earth.'"

He was small in stature, perhaps not over five feet seven inches in length. He was neatly, even delicately formed and modeled after a most perfect symmetry. His feet and hands were remarkably small; he wore a number three boot. His complexion was dark, his face singularly corrugated and mobile, with a power of expression exceeding that of words, and this was no small part of his matchless oratory. His eyes wore a glassy appearance and in the later years of his life seemed to be fixed upon some object a great way off. His voice was characteristic and capable of almost infinite modulations and suavity. It was equally remarkable in its quality, being that of a strangely shattered bugle. In elocution he followed no model but his own strong, impulsive nature and intense enthusiasm. He possessed the power of being precise, perspicuous, ornate, argumentative, grand, simple, even luxurious, and that all

in the same sentence. It is impossible to account for his eloquence upon any single principle, save upon character and the marvelous combination of his unrivaled powers. Those who heard him in his palmy days, and those only, can form anything like an adequate conception of his power over an audience. His speech was rapid, flowing on in a ceaseless torrent of coherently chosen and perfectly articulated words. His intensity of thought, courage of diction, and cultured acumen enabled him to coin words at will, and that with a smoothness and adaptability to his subject that accorded with the judgment and taste of the most fastidious. Had he been the product of refined and cultured society, or had he enjoyed the privileges of a collegiate training, his unique character could be more easily understood. But he was himself, yet alike affable and attractive to all. His life further on shows how his characteristics approached the eccentric in later years. Possessed of an intense nervous disposition, yet when his heart entered into any subject he discussed, his composure was that of a trained orator.

In March, 1838, he was received into the Virginia Annual Conference. Two who were members then, George Hoffman and Mr. Lutz, and who have since died, Mr. Hoffman in 1888 and Mr. Lutz in 1898, said that the year in which Markwood joined the conference it met in annual session at Shiloh, in the neighborhood of New Bethlehem, Augusta County, Virginia, with Bishop Samuel Heistand presiding. Meager records are to be found of his early work in the ministry. The journal of the conferences up to 1850, which contained the reports of his labors, has been lost for a number of years. Says Mr. Lawrence, "He was, in 1838, appointed to travel Hagerstown Circuit, as a colleague of William Knott, where he remained two years. Next,

he was sent to South Branch circuit, where he labored two years longer."

From this record it is seen that he served but four years as a pastor and that on two charges. He was then elected presiding elder in 1843, and was placed on the Maryland district. Those who were gathered into the church during his pastorate on these charges have passed to their reward. The universal testimony remaining is that he was from the beginning successful, both in his pulpit and pastoral work. While he may never have had the reputation of a revivalist, yet there are sufficient evidences that he met with no ordinary success in this important part of the church work. Possessed of a quick discernment, aided by a thorough insight into character, it could not but greatly aid in directing his incisive utterances home to the hearts of those to whom they applied. The power of his logic confirmed and convinced men of opposing views, while the irresistible influence of his impassioned eloquence carried his hearers like the rushings of a mighty tempest.

His time, while on circuits and districts, was most diligently employed in study. Logic, metaphysics and medicine were, perhaps, his favorite studies, yet there was scarcely a branch of learning of which he did not have a good knowledge. He possessed a rich and voluminous vocabulary, which placed at his command the inexhaustible resources of his fertile mind. With an almost unerring memory he retained and reproduced whatever came within his notice. He was intensely critical, but seldom, if ever, did he allow this trait to assume an odious form. He carried an earnest desire to help others, and his criticisms were offered for this purpose. On one occasion, after hearing a

minister preach who used the word "platform," pronouncing it "flatform," he was stopping over night at the same house with him, and late in the night awakening from his sleep, and, remembering the word, he went to the room of the minister and called: "Brother! brother! ——p-l-a-t-f-o r-m—platform," and then returned again, sleeping no more, but leaving the brother to profit by the interruption of his slumbers.

This disposition to help others, and especially young members, found expression in the loaning of good books. To loan a good book was to him an opportunity of doing good which he was always glad to embrace, nor did his helpfulness stop here. He was known on several occasions, when presiding elder, to distribute his quarterly collection among the poor, even to the last cent, and borrowed money to go on his way. The recipient of certain favors from the bishop related that years ago, before entering the ministry, when he and his family were in need, he having been sick for some time, the bishop loaned him money sufficient to meet the demands of their pressing needs. After recovering so as to be about, he met the bishop and mentioned the payment of the money loaned to him. The bishop said to him: "You must hush, brother; do not talk about paying me that while you and your family are in such a condition. It hurts me." There was no stingy corner in his soul. When his parents were old he greatly contributed to their support and comfort. It was his custom to always remember the servants at homes where he stopped over night.

With his election to the presiding elder's office came the enlargement of his usefulness. For eighteen years almost incessantly the church had the benefit of his

arduous services in this field. Mr. Lawrence says that 1854 and 1855 were spent in an agency for the missionary society. Unfortunately the records give no account of his work in this cause. *The Virginia Conference Journal* states that in 1853 J. J. Glossbrenner and J. Markwood were appointed a committee to see to the organizing of a home missionary society within the bounds of the conference, and shows the aggressive movements in this direction. The following resolution is found in the minutes of 1855: "*Resolved*, That Jacob Markwood be appointed an agent to travel through the bounds of this conference and solicit subscriptions for the purpose of erecting a house of worship in Frederick City, Md. In 1856 he was again elected elder, and was continued from year to year until 1861, when he was chosen bishop. He preached the annual sermon before the Board of Missions, in session at Milford, Warren county, Ind., which convened May 11, 1859, from "Whatsoever ye would that men should do to you, do ye even so to them." It is given in the report in full, and covers only seven pages. He was a member of the board from 1855 to 1861.

He took a great interest in the agitation of higher education in the church. He was one of the pioneer laborers in this work in Virginia conference. He was for a number of years a trustee of Mt. Pleasant College, Pennsylvania. He was for a time trustee of Otterbein University. In 1845 he was elected agent of the printing establishment, but for some reason declined to serve. He served as secretary of his conference for a number of years.

As presiding elder he was a tireless worker. No district was so large, no journey so long as to abate his

ardor. Often to reach distant appointments he rode day and night, changing horses with members along the way as often as necessary to reach his destination. Our Church History said while he was yet living: "Mr. Markwood is a bold defender of the peculiarities of the United Brethren Church, an indefatigable itinerant, a Christian of the finest mold, an eloquent and faithful preacher, and he is never happier than when in his saddle climbing over the hills and mountains on the way to a quarterly meeting." Often in those days the grit of an elder was put to the test, especially at camp meetings, but here he was equal to the emergency. On one occasion when at a camp meeting where huckstering was forbidden, certain parties began to erect a stand for selling knick-knacks, liquors and such like. Markwood went out where they were, and in a good-humored way told them they must leave, and taking a hatchet knocked down the stand faster than they could erect it. For a time they persisted in their work, but he, talking all the time about the weather and the crowds that were coming to the meeting, tore away the structure, throwing it over the fence into the road, and was soon rid of the nuisance. He exerted a remarkable influence over those who, it would seem, were his enemies, scarcely ever failing to control them at his will, sometimes firmly, sometimes kindly and sometimes playfully. He was often severe on those whose lives evinced no sincerity, and gave no promise of good. On one occasion, when preaching, he was interrupted by one who wanted to interpose some doubtful notions, but who took his seat as if struck by lightning when the bishop gave a heavy scowl and spoke out, "Sit down, you tadpole of hell." At another time,

when he found a trifling character at the altar he went to him and in his characteristic way said, "Aren't you tired?" and receiving the answer "No," he replied, "Well, when you get tired you can get up and go away."

For his uncompromising adherence to the principles of the Union in the early part of the war, he was reported to the southern confederacy, as he had reason to believe, by one of his acquaintances and a member of the church, and a reward of $1,000 was offered for his arrest. Afterward he met the supposed informer at the house of a friend, and while sitting on the porch the following conversation ensued. The bishop said, playfully, "Brother, do you like niggers?" "No, I don't," was the answer. Said the bishop, "I do. I like to sit near them where I can smell them; they smell better than *some* white people."

In his preparation for the pulpit he was the farthest removed from stereotyped methods. His preaching was extemporaneous, a method adapted to his brilliant oratory. He sometimes used notes as helps, but they were brief. He seldom preserved them. He rarely wrote a sermon in full. No more than two or three of his sermons remain in permanent form. He would use the same text on different occasions, but in the strict sense he never repeated a sermon. He said he could not prepare a sermon as other men, but must study carefully his subject beforehand and at the time depend upon his general information and the help of the Holy Spirit in preaching. It may also be said that he made the most thorough preparation for his work. No man of his circumstances read more widely or more thoroughly than he. A sermon of his in manuscript, "On

Election and Reprobation," delivered at Lacy Springs, Va., is in the possession of a friend in Ohio.

He was elected bishop in 1861, and served in this office eight years, through perhaps the stormiest period in the church's history, his associates in office being J. J. Glossbrenner, David Edwards, Daniel Shuck and Henry Kumler, Jr., for the first quadrennium, and the same the second, with the exception of J. Weaver in place of Henry Kumler, Jr. While bishop his work was of a most acceptable character. Says a Western editor: "We had the pleasure last evening of listening to a most eloquent sermon by Bishop Markwood in the United Brethren Church. * * * The subject was "Experimental Religion." It was a masterly effort, rich in logic, philosophical and brilliant. The bishop's health is still feeble, but the sermon of last Sabbath evening was the work of a grand mind." Minnesota Conference Minutes for 1862 says: "The bishop preached three very excellent sermons, and on Saturday evening delivered a thrilling lecture on the Rebellion and state of the country." In the Rock River Minutes of 1862 we find the following: "The bishop delivered a soul stirring and instructive sermon on the Christian ministry, which will tell favorably on the destiny of many souls in the great day of the Lord." Wisconsin Minutes, 1865, reports: "At 11 o'clock Bishop Markwood, though exceedingly lame and suffering much pain, preached with much power and acceptability." To these might be added many more. Wherever he went he was regarded as one of the ablest preachers of his time. During the last years of his ministry he endured great suffering, but he maintained that peculiar brilliancy of mind that ever won the admiration of his hearers.

As already intimated, his sympathies were with the Union during the late Rebellion, and his public addresses on the state of the country were among the ablest efforts of his life. On account of his political views he was not allowed to remain in Virginia during the war, but made good use of his time in the North and West in aiding in many ways to strenthen the sentiment in favor of the loyal North. When the Virginia Conference could not meet in one body, he presided over the northern portion. At the various conferences, when resolutions were offered on the state of the country, the bishop would often respond to the unanimous call of the house, in the most eloquent appeals for the Union and the freedom of the slaves, sometimes speaking for more than an hour.

He was absent from the Minnesota and Northern Iowa Conferences in 1863, but few were the hindrances that he allowed to keep him from filling an engagement. Mr. Lawrence speaks of him as a fearless defender of the peculiarities of the church. In its battles it relied upon him as an old soldier. Slavery, secrecy and such questions, upon which the church took an advanced position, found in him a tireless foe. Believing them to be evil, he hated them as he hated evil. He was not unwilling to risk all for a right principle. He was highly respected by the conferences over which he presided, and there was at the close of his first term a universal request for his return to the district, and at the close of his second, universal sympathy for him in his afflictions and prayer for his recovery.

In the year 1837, on the 3d of September, he was united in marriage with Miss Arbeline Rhodeffer, of Luray, Va. Her mother was a Baptist, while her father was in sympathy with them. She went to

visit some relatives in Augusta county by the name of Spittler. These parties were members of the United Brethren Church, and while Miss Rhodeffer was here she was converted. She was an only daughter, brought up in a refined and wealthy home. Her training, as well as the opinion entertained by her parents, naturally put a wide difference between the spheres of the zealous presiding elder and the beautiful maiden of Luray. This difference developed on the part of the parents, the father especially, into sincere opposition to this marriage, which had to be consummated away from home; but this feeling was shared by the parents alone. The daughter, like a loyal woman, gave not only her hand but her heart to share the cares and toils of an itinerant in Virginia. Amid the ceaseless labors which came to him, life went smoothly with them, and after years witnessed complete reconciliation in the house at Luray. Mr. Markwood was ardently devoted to his wife, and she proved to be a most faithful companion to him in the latter years of his life, when affliction made much attention necessary. She was ready to do all in her power to relieve his suffering. She never uttered a complaint because deprived of the luxuries of earlier years. They had no children to bring joy to their declining years.

In 1865 it became apparent that the incessant toil to which the bishop had subjected himself was making serious inroads on his physical powers, and for the future his work must be done with less energy. He was afflicted with nervous prostration, which became the occasion of great pain. On the Virginia Conference Journal are records each year from 1866 to 1872 bearing to him the sympathy of his brethren in the ministry and praying for his recovery. He was present

for the last time at the Virginia Conference which met at Chewsville, Md., 1870. In 1871 and 1872 he was unable to attend. During these years of affliction he was at times able to travel, and occasionally preach, and at times gave some hope of final recovery. Near the close of his life his sight failed very much, though he was not entirely blind. While compelled with truthfulness to say that his mind at times during his sickness suffered some temporary aberrations, yet he never failed to exhibit the keenest perceptions of human weakness.

While from home on one occasion, he was prostrated at the home of a member of the church for several days, perhaps weeks; on his partial recovery he prepared to continue his journey, and on bidding the brother adieu the bishop said, "Farewell, brother; if I get able I will pay you, but if I am never able the Lord will reward you for your hospitality." He was afterward asked something about the brother, when he replied, "Yes, I saw very plainly that he was more anxious that I should pay him than he was that the Lord should reward him."

When remonstrated with against his fatal habit of intense industry, without repose or relaxation, he would answer, "Yes, you are right, but I can't help it." His every power was strung to intensity. "He was an intellectual and spiritual Jehu. He drove the coursers of his chariot with loosened reins and stinging lash. In everything he did he kept life's engine running at its utmost speed all the time. No wonder that so soon it wore out."

One who was very near to him says: "Of an acutely sensitive conscience, he kept himself uniformly strung up at a moral tension that perpetually strained his

health and exhausted his physical system. Had he not possessed extraordinary constitutional powers he must have been numbered long before he was, among those whom the 'zeal of God's house' hath eaten up. What multiplied labors did he not willingly undergo? What fearful exposures did he not gladly suffer, and what bitter sacrifices did he not joyfully make for Christ's sake? Who ever knew him to consider himself, his own ease or convenience, when any duty called or opportunity offered by which any kind of good was promised to his brethren or to the cause of religion or charity? And when with broken frame and distempered nerves he worked with the force and effect of two able-bodied men, who ever knew him to indulge in any complaining of his labors or to ask any special recognitions for his services. Perfectly humble and self-accusing, he never had the support of even a just estimate of himself and his self-denying and consecrated life. His whole life was an unceasing outflow of heart and brain, and labor for the highest love of God and the greatest good of man."

He lingered in the lights and shadows of affliction until January 22, 1873, when his spirit passed peacefully into the presence of his blessed Lord. At the time of his death he was surrounded by his friends in the home of his father-in-law, near Luray, Va. The burial services were conducted by Rev. George W. Statton, and his remains were deposited in the cemetery at that place. A few years later, at the request of friends and with the consent of Mrs. Markwood, the remains were removed to the cemetery at Rohrersville, Washington county, Md., where there was erected at his grave a suitable monument to his memory. Still a few years later, according to a provision in the will of Mrs. Markwood, her executor, Rev. J. W. Howe, had his

remains returned to the former burial place in Luray, where they quietly sleep awaiting the resurrection of the just. The following inscription is found on the marble shaft at his grave:

REV. JACOB MARKWOOD,
LATE BISHOP OF THE U. B CHURCH.
BORN DECEMBER 26TH, 1815; DIED JANUARY 22D, 1873; AGED 57 YEARS AND 27 DAYS. HIS LAST WORDS:
"MY WORK IS DONE; THE LORD HAS NO MORE WORK FOR ME TO DO."
"BLESSED ARE THE DEAD WHICH DIE IN THE LORD. THEY REST FROM THEIR LABORS, AND THEIR WORKS DO FOLLOW THEM."

At the session of the Virginia Conference which met in Hagerstown, Md., February 13, 1873, a most touching and feeling memorial of their dead brother was read and put on their journal. He was loved and honored by all his brethren.

Mrs. Markwood afterward married Rev. Joseph Hershy, of the St. Joseph Conference. He died not very long after. She lived a few years longer and died at Shiremanstown, Pa., December 3, 1886, at the home of Sister Erb. Her remains rest beside the bishop near her earlier home near Luray, Va. Her attachment to the church was constant to the last. In the disposal of her property she remembered the institutions of the church, which received the larger share of all her effects. Thus was given to the Lord the lives and the possessions of these His children. The Master saw fit to remove the laborer in the strength of his years from his earthly vineyard; indeed, far too soon for his fellow-laborers in the Gospel. Yet doubtless it was well; The day is over, the toil ended and the servant pillows his head on the bosom of his Lord forever.

JONATHAN WEAVER, D.D.

Nineteenth Bishop of the United Brethren in Christ

JONATHAN WEAVER, D. D., the nineteenth bishop, served the Church of his choice for a period of thirty-six years, giving faithful, efficient service.

His grandfather on his father's side came from Germany about the year 1750, and for a time lived in Lancaster County, Pennsylvania. About 1752 he moved to western Pennsylvania and resided in Washington County. His grandfather on his mother's side was born in this country, but the place cannot now be ascertained. He also settled in Washington County, Pa., in an early day. He was of German origin.

The father and mother were both born in Washington, Pa., in the same year, and probably about 1775. No record was kept of these events, but the dates, while not absolutely certain, are presumably correct. The father and mother of our subject were married in Washington County, Pa., about 1798. They emigrated to Ohio about the year 1810. These parents, like almost all their neighbors, were uneducated. They could read and write in the German, and learned to read and write in the English after they were married. The father died when he was about sixty-three years of age, and became a Christian when about sixty. Before this time he had lived a moral, upright life. The mother was also converted when about sixty years of age, but was inclined to religious things, and was always a

faithful, persistent Bible reader. This afterward proved of great help in strengthening the faith of her son. From the time of her conversion she was a very devoted, earnest Christian, and during the later years of her life most of her time was given to reading and prayer. She was ready in the Scriptures, and well informed as to the fundamental doctrines of the Gospel. She died in the eighty-seventh year of her age, in full hope of a blessed immortality. The son has much of the temperament of the mother, and in many respects inherits her nature.

J. Weaver was born in Carroll County, Ohio, February 23, 1824. There were six boys and six girls in the family, and he was the youngest of the twelve children. All of them lived to a good old age, and some of them quite well up in years. Weaver himself was almost seventy-seven years of age when he died. Of this large family only one member is left, a sister, and she is rapidly nearing the gates of the eternal city.

Our subject was born and raised on a farm, and in that day it meant very much hard work and many disadvantages. He could do all manner of farm work, and did not know much else. The country was new, the people were all about on the same plane, and all laboring to clear off farms. His early associates, as a natural consequence, were farmers' boys and girls, not vicious, but uncultured, unambitious, and persons who knew but little of the world, besides the little incidents which now and then came up in the usual rounds of farm life. Although, as said before, these parents were not Christians, they were very careful to see that their boy did not go into bad company. He saw but little of the busy, active world around him; in fact, did not know

that there was any. Now and then he saw a newspaper, but had no access to books suitable to boys. The great library of children's literature which greets us to-day had not then been written. The schools of that time were very poor, and even these could only be enjoyed for three months in the year. In writing of his early school days at one time, he says:

"In those days schoolhouses were built of round logs with a huge fireplace in one end, around which might have been seen from twenty to forty red 'womises,' each boy holding in his hand a copy of the United States spelling book, or else had had his A, B, C's pasted on a *paddle*, and what added to the interest of this scene was the cracking of the whip over their backs, causing them to make some tremendous *jumps* (I speak from experience). The teachers in those days, or at least the majority of them, had never been through what was then the standing arithmetic, the *Western Calculator*. Indeed, it was not necessary they should, for when a young man had ciphered to the 'single rule of three,' he was considered a kind of graduate. These days, however, have passed away; new and splendid schoolhouses have been built; well qualified teachers are now necessary. All things considered, we are now far in advance of what we were in the days of yore. Spelling, reading, writing and arithmetic were all the teachers pretended to teach. The reading books were the spelling book and the New Testament. The benches on which they sat were made of small trees split through the center, and sticks put in them for legs." In a school of this kind he learned to read, write and cipher.

There were no churches within reach of him. He never attended church on Sunday until he was four

teen years of age; occasionally he would hear preaching on a week-day evening, and this often at his father's house. This was not at all a regular thing, but happened when a Methodist or United Brethren preacher would pass that way. Both his intellectual and spiritual culture were badly neglected. When he did listen to preaching it moved him, but he did not know what to do. There was but one Christian in the neighborhood, and he was not blamed for practicing it very much. How meager the advantages, and how great the disadvantages that seemed to surround his pathway! His associates and companions were no better off than he was, so there was not much help from them. With this little light and this great darkness, there was never a time when he did not have a kind of conviction that he ought to be a Christian, but what to do and how to do he did not know, and there was no one to lead him. Is it at all strange that under such circumstances one should make blunders?

When about fifteen years of age, his father having given security on some notes was compelled to pay them, and so lost his little property. He sold his farm and bought a small, poor farm in another community. It seemed a very great calamity, and from the human standpoint was a calamity, but the son afterward looked upon it as one of the disguised blessings which sometimes come to us. God's messengers do not always come to us with pleasant faces.

"All God's angels come to us disguised,
Sorrow and sickness, poverty and death,
One after other lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the face of God."

By this change the family found its way into a new community, and were surrounded with new environments. The opportunities for education were not much improved, but the character of the schools was some better, and the teachers much better. Still the family was poor. Misfortune had crossed their path, the labor of the boy was needed on the farm, and he could not get more than three months of schooling during the year. His desire for more knowledge began to grow stronger, but the advanced schools were very few, and his means were limited. He busied himself in reading what books he could find, and picking up such knowledge as came in his way. When he was about twenty-one years of age, by a hard struggle and by the little help which his mother could give him (his father now being dead), he was enabled to attend a five months' term at a Presbyterian academy, located at Hagerstown, Ohio. This was the sum total of his education, so far as the schools were concerned. Had he been properly urged and encouraged, he might have done much better, but nearly all of the ministers of that day with whom he came in contact were opposed to anything like a collegiate education, so there was no one to help him in his struggle toward a higher culture of his powers. What he has gathered since that time has been by dint of much reading and constant, persistent personal effort. He has made good use of the spare moments which he could take from the duties of a busy, poorly-paid ministry, and is, to-day, a man of extensive reading and of general information.

He was married to Miss Keziah L. Robb, of Mahoning county, Ohio, on the 24th of February, 1847. They lived pleasantly and hopefully together until she was

removed by death about four years after. She was an earnest, active Christian woman, and died in great peace. Two daughters were born to them, both now living and both married. In 1854 he was again married to Miss Mary E. Forsyth, of Canton, Stark county, Ohio. To them have been born nine children, five sons and four daughters; one son and one daughter are dead.

In early life he felt the need of salvation, but having no one to teach him the way, and no special encouragements about him to enter on such a life, he made no direct effort to do better. When about seventeen years of age he was permitted to attend a camp meeting. He had no special aim in going save to see what was done at such places. He had never in all his life seen what was then called a "mourner's bench," but had heard of it from others and knew what it meant. So far as he understood the matter, he had no doubt as to the truth of revealed religion, but he had no clearly defined idea of what was meant by a life of devotion to God, and how that life could be entered upon. His mother's devoted reading of the Bible and her conversation with him concerning it had given him a great reverence for the Scriptures. This likely saved him from many doubts which otherwise he might have had. The camp meeting was well attended, and was conducted as in those days, by singing, praying, preaching, exhorting and shouting. The first time the mourner's bench was offered he accepted the invitation and went forward. No one asked him to go, and he could hardly at the time tell why he went. He had all along felt that he should do something, but what that something was he did not know. This was the first

opportunity he had ever had, and he improved it. During the progress of the meeting he united with the United Brethren Church, but he did not experience a change of heart until 1841. He was fearful when he returned from the camp meeting that his father would be displeased with his course, as his father was not at this time a Christian. The boy determined that if possible he would work harder and be more diligent than ever before, so he would have no justifiable reason to find fault with him because of the step he had taken. Some three or four months after this the father and son were at work in the barn. The boy did not know that the father had heard of the step he had taken, for he had said nothing to him about it. While at work the father addressed the boy, saying he had understood he had made a start in religion. The boy was alarmed, for he did not know what was coming next. To his surprise the father said to him, that as he had made a start in religion he did not want him to do as so many others had done, pursue the matter for a time and then give it up, but he wanted him to stick to it. This gave the boy much encouragement. He needed some help, for he had not yet entered into the light. He had continued seeking for some six months from the time he united with the church before he had the courage to confess that he was saved. This long struggle grew out of the fact that he knew so little about the first principles of religion, and had no one to give him the proper instruction. At this time there was not a Christian in the family. Some of his brothers and sisters were seeking Christ, but they were in no condition to help him. Within a year from the time he started, his parents, two of his brothers and four of his

sisters were members of the church. This made a wonderful change in affairs at home.

When about nineteen years of age, he was elected class leader, and served for the space of two years. From the time of his conversion he felt impressed that he ought to enter the ministry, but he had no special qualification for the work. He read what he could, and studied more or less when about his work. When twenty years of age, he received license to exhort, and in six months after was licensed to preach. During this time he had access to some books. The youngest sister was married to a young minister, and by his help he obtained some light on the doctrines of the Gospel. His first exhortations and first sermons, if sermons they could be called, were studied for the most part while following the plow. The conviction grew upon him that he must give his life to the ministry, but how to creditably fill such a place he could not see. He was poor and uneducated. He did not seem to have much but good health, a strong voice and a good supply of zeal—all desirable qualifications in a preacher. As already mentioned, he spent five months at a Presbyterian academy, which gave him a little start and helped him to form some better habits of study. In 1845 he was placed on a circuit by the presiding elder, to fill a vacancy caused by the resignation of a minister who was in bad health. During the year 1846, he taught school a few months, and labored on a farm the balance of the year. In February, 1847, he united with the Muskingum Conference at the session held at Union Chapel, Stark county, Ohio. Bishop Russel presided. At this conference he received his first regular appointment. The name of the charge was Lake Erie mission.

In a sketch of this period given in the *Telescope* of of 1860, page 195, he says, "The mission was 200 miles around, had seventeen appointments, and there were twenty-three members. I was young and full of hope. My advantages had been very poor for I was raised under the old constitution, when men almost universally opposed an educated ministry. I had to make the best possible out of my ignorance. When the time came to start for the mission, which was distant over 100 miles, I felt some misgivings, but would not suffer even my mother to know that my mind was in the least cloudy. I packed up my effects in an old-fashioned pair of saddle bags, and took hasty leave of home and friends, and set my face toward the north. The roads were exceedingly muddy, as it was in the spring of the year, but after a few day's hard riding I reached the first appointment, and stopped with John Goodin, now in Iowa, who lived on the mission and had traveled it the preceding year. With this good brother I remained for a day or two, and then set out in search of the few scattered sheep, which were spread over six or seven counties; but thanks to my good luck, I found every one of them in the course of a month. Being now fairly addressed to my work, I laid in with all my might, and soon had the number of appointments increased to twenty-three, which I filled regularly every three weeks." He received eighty members into the church during the year and $80 of salary for his services.

His mother died May 9, 1867, at the advanced age of eighty-seven years. In a note in the *Telescope* concerning her death, he says: "Twenty years ago I took leave of my mother and her home to enter my first

field of labor. Young and inexperienced, I scarcely knew what to do. What my feelings were as mile after mile was left between myself and home, I need not attempt to describe. One thing, however, gave me consolation, and has given me comfort many a time. I knew that one who lived near to God was praying for me. Some one might say this was but a trifle, but to me it was a blessed consolation. During these twenty years that I have spent in the ministry, I have always held sacred in my memory this thought, Mother prays for me. You may call me weak, but I presume to go to my grave with the fond and closely cherished recollections of a kind, Christian mother. * * * I do not claim that mother was perfect, but this I will say, that for twenty years I have not seen nor heard of a fault. She was acquainted with the Holy Scriptures as but few are. I do not remember ever asking for a passage of the Scriptures, but what she could turn to it at once."

The Universalists troubled him some, especially when they found that he did not know much about their views. The result was that he was compelled to inform himself concerning their peculiarities, and when this was done they became a little more shy of him. He suffered considerably during the winter from exposure, as he was not accustomed to lake winds, and at each round he had to travel about forty miles along the lake shore. At times, when he awakened in the morning, he would find half an inch of snow or more on his bed. It was a year of trial and struggle, yet of great profit. He learned more of human nature, both in himself and others, than he had ever known before.

An annoying circumstance occurred during the year. He was invited to preach at a place about seven miles south of Cleveland. There had never been but one sermon preached there, and but one man who made any profession of religion. About 100 persons came to hear him. The congregation desired to have him return, and he announced a meeting in three weeks. At this juncture a large man, who proved to be a justice of the peace and an infidel, arose and said there should be no more preaching. At the appointed time Weaver returned to fill the appointment, and the house was full. As the preacher was about to begin "the 'squire entered and gave a harangue. He excited a little Irishman by some of his remarks, and he retaliated. They bandied words for a time, when the 'squire commanded him to sit down or he would make him smart for what he had said. At this rather serious time the Irishman's wife, who had been a quiet spectator, jumped to her feet and said, 'Faith, Davy, you may as well die for an ould shape as a lamb! just give him a little.' 'Faith, and I will,' says Davy, whereupon he felled the infidel to the floor, then took him by the feet, dragged him out of the house and administered to him such treatment as he judged he deserved. All this time the preacher stood in his place, hymn book in hand, secretly wishing he was somewhere else at that moment. After the fighting was over he went out of the house, and the first person he met was the Irishman's wife, who had stood hard by Davy all through the fight. Said she: 'Mr. Preacher, and wasn't that good for him?' The preacher thought it was. He was not in good health, and would have gone home, but the people insisted, and some said he must preach. He returned and preached

several times after that, but the 'squire did not molest them any more, while Davy and his wife were always on hand, and paid their share of the expenses."

The next year, which was only a part of a year, he traveled Mt. Vernon mission, in northeast Ohio. He had but moderate success this year, as the next session of the conference came in about seven months. He received for his work $60. At the close of this year, November 4, 1847, he was ordered by Bishop Glossbrenner to Warner's Chapel, Stark county, Ohio. In those years ministers were not required to pass through a regular course of reading, nor were they to remain three years on probation, as now, before they could be ordained. All things were common then, very common. At this conference he was assigned to Fowler circuit, eastern Ohio. He had good success and received for his work $175. At this time he was a married man. November, 1849, the annual conference was held in Berlin, Mahoning county, Ohio, and he was assigned to New Rumley station, Harrison county, Ohio. Here he remained two years, and had fair success. His salary each year was about $260.

In November, 1851, the conference was held in Canaan, Wayne county, Ohio. At this conference he was elected presiding elder, and was placed on the New Rumley district. He was reëlected three times, serving two years on the New Rumley district and two on the Dover district. His salary was about $300 each year.

In 1855 the Annual Conference was held at Bethel, Holmes county, Ohio. At this meeting he refused to be reëlected presiding elder, and was placed on Crooked Run circuit. Here he had good success, receiving over

100 into the church, and about $300 salary. In 1856 he was assigned to Dover Mission station, and had a good year, with over 100 accessions. In 1857 he was a delegate to the General Conference, held at Cincinnati, Ohio. In June of that year he was elected soliciting agent of Otterbein University. In November of that year, he entered upon the work of the agency, and continued in it for eight years, except a part of one year, in which he served as presiding elder in his old conference. He entered into the work of the agency, not because of love for the work, nor because he felt so well prepared for it, but because he felt a great interest in the cause of education. He had been a trustee of Otterbein University for several years, learned something of its needs, and felt like doing whatever he could to build up the institution.

When he went into the agency he was in the prime of life, about thirty-three years of age. He knew enough of the church to know its needs along educational lines, and he had the skill and patience and persistency to make his case to the membership. They were not enthusiastically in favor of colleges. They did not know very much about them, and sometimes those who knew the least were the most active in their opposition. He was a kind-hearted, genial-spirited man, and this helped him to reach the people. The time when he entered upon the work was an unpropitious one. The managers of Otterbein University had no previous experience in building colleges. An attempt was made to endow the college by the sale of scholarships. These were sold at a ruinously low price, and the plan could not succeed. Some of those who favored the college and gave it their support, did so

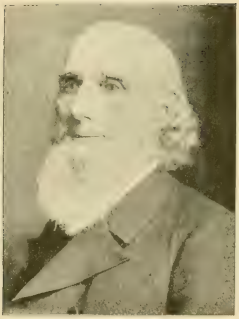
with the expressed understanding that a manual labor department was to be associated with it. They purchased scholarships with this in view, and when this was abandoned they refused to pay their scholarships. One of the earnest advocates of this method writes: "I had a conviction at the meeting of the board of 1868 that the system of manual labor had no seat in the affections of the leading spirits of Westerville. I saw in a clear light that manual labor was not cherished by them, and it could not prosper with the opposition felt in heart and expressed. There never was, neither in heart nor in practice, a system of manual labor at Westerville more than at any other college, for an industrious man can find work always. I had been deceived myself, and gave notice to the public."

Weaver, as agent, was called upon in the public prints and by the friends wherever he went to defend what the board did. He says: "I was not immediately connected with the board until within the last two years, yet I have the utmost confidence in the brethren who went out in the first place to sell scholarships, that they did not attempt to deceive the people or take any undue advantage of them. It was confidently hoped that a system of manual labor might be connected with the school so as to make it a blessing to all concerned; but in casting about, it was discovered by a majority of the board of trustees that a system requiring all to labor, summer and winter, was impracticable for the present. Every man must know that a law requiring all to labor, must, in order to be consistent with itself, bind the institution to furnish the necessary amount of labor. Sit down a moment and reflect. Take 400 students with a capital of but a few thousand dollars, and

how would you expect to furnish them with labor summer and winter?"

There were some things in connection with the agency work which were pleasant and profitable and some unpleasant. Even at this day he thinks it was the most trying church position which he ever tried to fill. By means of this he learned many things in human nature which it was valuable to know. He formed a general acquaintance with our people in Ohio, Pennsylvania, Maryland and Virginia. He made a very fair success of the work, and gave satisfaction to his employer.

Mr. Weaver's education, so far as the training of the schools was concerned, was very limited. He had a taste for writing, and spent what time he could spare from other duties in writing on various topics, not for publication, but for his own improvement. He kept up a large correspondence, mostly for the purpose of mental culture, and found it very beneficial to him. He had a taste for discussion, and so was easily led into the field of controversy. He had a number of public discussions with ministers of other churches on doctrinal points. This made it necessary to read and study more along these special lines than he otherwise would have done. It was a gain to him to be subjected to this kind of pressure. He has been a very prolific writer for our church paper, and he has a very skillful way of putting his points. He keeps himself cool, collected, well poised, and has the advantage of his opponent. His style is clear, simple, easily understood and strong. He keeps his temper well under control in his writings, and there is a little vein of the humorous running through it, when the subject will allow. If



JONATHAN WEAVER, D.D.

Nineteenth Bishop of the United Brethren in Christ

DANIEL SHUCK

Twentieth Bishop of the United Brethren in Christ

there be anything ludicrous in connection with an event or object, he is sure to see it. Take the following as a specimen of his newspaper correspondence. He was on his way to Illinois. Beyond Lafayette his car went off the track, turned over twice and settled bottom side up. He says:

"I had often speculated in my own mind as to what I should do in a case of this kind. I had come to a conclusion, and yet it was not certain how it would be. But it so happened, I did just as I had thought to do. When I found that the car was off the track, I took firm hold of the arms of the seat, and held on until the car was steady. I can not describe the circles I may have made during the revolutions, but, judging from my own length and the height and width of the car, there must have been some slight interference of the extremities. However this may have been when the car was steady, I found I was still hanging to the arm of the seat, which was then overhead. The rest were all piled up among the baggage, broken glass and seats. Some of the men rushed out through the windows, which was all of no use. They could much more readily have gone out at the door. I gathered up my baggage and went out as regularly as possible, and found, on examination, that I was not in any way injured, not even scratched." We have sometimes wondered whether this may have suggested to him his work on "Divine Providence."

The following occurred while a college agent. He had some distance to walk in order to reach a protracted meeting. He says: "On the way I was overtaken by a boy, who was returning from a saw-mill. I asked permission to ride, which he granted. The

was no box on the sled, nothing to sit on but the naked benches, but I concluded that this was better than walking, as the roads were in bad condition for footmen. The team was not as good as some I have seen, but by almost constant pounding, the driver managed to keep up something of a motion. On the way we met a number of persons who were not a little amused at our appearance. The driver, being something of a philosopher, paid no attention to their grinning. On he went, dashing and slashing at the rapid rate of not less than one and one-half miles per hour. Finally he drew up the reins and informed me that he was at home. I thanked him two or three times for his kindness, and then went on my way considerably refreshed."

This disposition to see the amusing side of things, even of annoying things, was an aid to him in getting over hard places. A number of these occurred to him while in the arduous work of a college agent, and after a time they came to the eyes of a reading public. In 1859 he reports the following: "I must report my trip from West Unity to Stryker. I went to the postoffice where the hack always stopped, expecting to see a decent looking vehicle, but alas, it was nothing superior to an old two-horse wagon, with a sort of covering which had all the appearance of antiquity. It was difficult to keep down my natural risibilities. I looked first this way then that way. Presently the driver, with seeming pride bawled out: 'All aboard for Stryker.' I crawled in, there being no other passengers going that way, and, horrid to relate, the roof of that old, dirty wagon was so low I could not sit with my hat on, and the day being somewhat damp, I dare not ride with it off: so, humiliating as it was, I

crept in behind the seat, partly sitting and partly kneeling in almost any kind of shape. In this way I rode seven miles, and then, to add to the insult, the driver charged me half a dollar. It is a burning shame that men who pretend to keep up accommodations for travelers should have such a vehicle and then charge such an enormous price. *The judgment will sit.*"

In the *Telescope* for October 13, 1858, we find the following, written, no doubt, when the author was in a happy mood: "Not long since, in one of the towns of northern Ohio, you might have seen a tall, slender man, some six feet four and one-half inches in height, hurriedly passing through the streets, sometimes walking, sometimes running. His long, lean form no doubt excited the levity of those who saw him. All this did not in the least deter the gigantic runner. On and on he sped and, when almost out of breath, he reached the depot. Looking around him, he espied the iron horse backed on a switch. 'All safe,' he said to himself, 'I have time enough yet. I will take my breath a little, and then I will find a suitable seat.' Some one standing by said to the stranger, 'You need not be in a hurry, you can get in when they back to the platform.' Hearing this the stranger stood still, with his carpet sack in one hand and his cloak in the other. Presently there was a sharp whistle and the train moved slowly on, but alas, when too late, he made the mortifying discovery that the train was gone. 'Where,' he exclaimed with evident emotion, 'Where is the man who said there was time enough yet?' *He was not to be found.*"

When acting as college agent he had occasion to tell the following, which will bear repeating: "Some

men think and act like the Irishman. One day, when at church, the deacon called on him for some money for missionary purposes. He excused himself, but the deacon urged him to give. The Irishman answered he must pay his debts first and then he would give. The deacon reminded him that he owed the Lord a great deal, and ought to pay Him. He answered: 'Faith, deacon, I know it; but then *He don't crowd me like my other creditors.*'"

When out on one of his soliciting tours for the college, he was induced to write the following: "I have traveled considerably in different directions, but I do not remember ever seeing larger 'hoops' than I have seen this trip. I do not mind seeing small hoops, but when they are from sixteen to twenty-one feet in circumference, I think they are rather large. It does look so funny to see a lady hooped out in full style, presenting something of the appearance of an Egyptian pyramid, and then by her side a gentleman with pantaloons on just as tight as the bark on a cherry tree. If the contrast is as great in substance as it is in appearance, their union is a plain violation of the injunction of the Apostle: 'Be ye not unequally yoked together.'"

In addition to the fact that he has been a regular and interesting correspondent of the different church papers, and has written some pamphlets, he has written several books which have been published in more permanent form. The first was on the "Resurrection of the Human Body," which met with a very good sale. The second was on "Divine Providence," which also met with favor in the church. The third, a smaller volume on "Ministerial Salary," was well

received, and met with a fair sale both in and out of the Church. The fourth was on "Universal Restoration." This was the largest book he wrote, and required more labor to prepare it than did either of the others. It also met with a fair sale. The fifth was a "Practical Comment on the United Brethren Confession of Faith." His work on "Christian Baptism" did not appear. "Christian Doctrine" was made up of contributions from his own and other pens. Later came "Heaven, or that Better Country," when he was about seventy-five years of age. This was followed, in 1900, by his work on "Systematic Theology," the last he wrote, and which he wanted to name "Gospel for the Common People." When we remember that all this writing was done while busy in the ministry, with his mind harassed and perplexed with college finance, or when the care of the churches was upon him, we may well know the bishop was not idle.

In 1857, at the first General Conference he attended, he received commendable support for the office of bishop. Why it was done he could not tell, as he was unknown to most of the delegates until he went to this conference. In 1861, at the General Conference held in Westerville, he was elected bishop for the Pacific Coast District, but, on account of his large family and the small salary, it was, in his judgment, not best for him to go. So he resigned, and Rev. D. Shuck was elected. In 1865, at the General Conference held in Iowa, he was again elected bishop and placed on the East Mississippi District, which comprised the States of Indiana, Illinois, and Michigan. In 1869, at the General Conference held in Lebanon, Pa., he was re-elected and placed on the East District, which comprised the States of Pennsylvania, eastern Ohio, Maryland, Tennessee, and Virginia. It was during this quadrennium he visited the Coast and held the conferences in California, Oregon, and Washington Terri-

tory, traveling about 1,300 miles by stage. At the conference in Dayton, in 1873, he was again elected to the bishop's office and placed on the Ohio District, which included the States of Ohio and Kentucky, also the Dominion of Canada. He was elected again at the conference held in Westfield, Ill., in 1877, and placed on the East Mississippi District. In 1881, at the conference held in Lisbon, Iowa, he was again reëlected. The districts were changed, and he was placed on the Northwest District, which extended from Detroit, Mich., west, including Colorado. In 1885, at the General Conference held in Fostoria, Ohio, he was elected for the sixth time. The conference arranged the plan of visitation, so that the bishops exchanged districts each year. During this quadrennium he served on the Ohio, Eastern, Southwest, and Northwest districts. In 1889, at York, Pennsylvania, he was elected for the seventh time. At the conference held in Dayton in 1893 it was apparent that he was no longer able to do full work, and he was elected bishop *emeritus*, with the understanding that he should assist in holding conferences as his health and strength would permit. He visited the Pacific Coast, and presided, on an average, over five conferences each year. In 1897, at Toledo, Iowa, he was reëlected to serve in the same manner as he had done during the former term. He was anxious to work, and did faithful service as long as he was able to travel.

For the last ten or twelve years of his life he was greatly afflicted with some disease of the stomach. The doctors who examined him professed not to be able to tell its precise nature. Paroxysms of pain would come at lengthy intervals, but the space of time gradually grew less and less. He said one day to the writer, "The fight is going against me, and there can be but one end to the struggle." On the evening of February 3, 1901, he said to his pastor, "I think I am dying." He bade farewell to his family and left a message for

the Church he had so long served: "I have not a doubt as to the truth of the gospel of Jesus Christ. I preached what I believed, and I die in the faith of the gospel I preached. I shall see the King in his beauty. I feel perfectly safe."

His strength gradually gave way, and the end came on the morning of February 6, at 3:20 o'clock. The funeral occurred from the Oak Street Church, of which he was a member, on Friday afternoon, February 8. It was probably the largest and most noted ever held in the history of the denomination. The announcement of his death brought together an immense gathering of sorrowing friends from this city and other places to pay the last tribute of respect to the memory of this great spiritual leader of our Church. Brief addresses were made by Bishops Kephart, Hott, and Mills, and by Dr. Funk, Dr. McKee, and the pastor, Rev. Mr. Huber. The services lasted for two hours, and the audience seemed eager to catch every word uttered. The procession to Woodland Cemetery was unusually large. Many stood with uncovered heads as his form was lowered into the grave, and as Bishop Kephart read the burial service of the Church. His remains now rest a few feet from those of his distinguished associate and friend, Bishop Edwards, where they shall sleep in peace until the resurrection morning.

Some months after his biography was written by Dr. H. A. Thompson, and published by the United Brethren Publishing House.

He discouraged many of the more enthusiastic of our brethren in the conferences, who thought each conference should have its own school. He was one of the first to move in the matter of theological instruction. As many of the influential members of the Church were not up to his standard, he had to make haste slowly. At the General Conference of 1865, as a beginning in this line of work, he advocated a theological depart-

ment in connection with the colleges of the Church. He was opposed by some, but he captured his opponents by stipulating that it should only include the course of reading prescribed by the Discipline. To this, of course, the opposition could make no valid objection. When 1869 had been reached, the Church had grown so fast that it was possible to establish Union Biblical Seminary.

There was a time when our fathers saw a great evil in the use of instrumental music in the churches, and the members were forbidden to use it. At this same conference he labored to have the rule made advisory, and it was so made. When our missionary work in Africa looked most discouraging, and a majority of the board were about to give it up, Weaver plead for its continuance, and urged that it be referred to the General Conference of 1869, and it was agreed to continue it. Subsequent years have shown the wisdom of the action. We believe that it is an open secret that Bishop Weaver, more than any one man, was responsible for the suggestion that a church commission should be appointed that should "consider our present Confession of Faith and Constitution, and prepare such a form of belief and such amended fundamental rules for the government of this Church in the future, as will, in their judgment, be best adapted to secure its growth and efficiency in the work of evangelizing the world." He was always in sympathy with all the advancements the Church made, and, while not always in the lead, he aimed to be in the front rank.

In reply to a question as to what mistakes he had made, if any, he replied: "In looking over my own life I see many defects. Life has not been such a success as I hoped to make it. My failures have been very many. As a preacher, I have fallen far below my ideal; indeed, in everything I have undertaken I have come short of what I desired to accomplish. Want of

means, with the care of a large family, together with poor advantages in early life have hindered me very much."

Bishop Weaver lived seventy-seven years. For more than fifty years he was a faithful worker in and for the Church. As a preacher, college agent, author, bishop, he left his impress on our organization. In personal appearance, he was about six feet four inches tall. When he stretched himself to his utmost limits, he could, without much difficulty, look down on a majority of men whom he met. He was of slender build, stooped a little, had a high forehead, a bright, keen eye, with a merry twinkle in it, which showed a wealth of good humor underneath. This helped to make him a social, companionable man. He knew how to bend before the storm which he could not check, and to straighten up when the fury had passed by. This was one of the elements which helped to make him a good presiding officer, for by a little pleasantry he would often dissipate the forces which otherwise might have worked mischief.

He was justly ranked among the best preachers of the Church. He was a Bible student, and familiar with the Scriptures. He aimed to get and to give the very marrow of the gospel, in a plain, simple, easy, forcible manner. He was thoroughly natural and unartificial in all he said and did. His hearers never had any doubt as to what he meant, nor any question as to how much of it the speaker himself believed. When at his best, his face became aglow with the truth, and he spoke as though he had just come from the presence chamber of the Master himself, and felt that his hand was still upon him. His long form was at times a little angular, and his gestures not always in keeping with the strictest rules of oratory, but when his features became lit up with the theme which he presented, all minor considerations were forgotten in the majesty of the truth

itself. No matter how many times he might have preached before, he was always sure of a good audience.

When he was a college agent we were more or less associated with him, and knew something of his work. He labored at a time when there was much to discourage, both in the financial management of the college itself and on the part of the people who had not yet learned to properly appreciate the work which he did. But with all these difficulties about him, he toiled on with a cheerful spirit, leaving no unpleasant memories behind him.

During the litigation growing out of the withdrawal of some of the membership, who claimed to be the Church proper, and hence entitled to the Church property, Bishop Weaver was used as a personal witness. To steer the Church safely through this turbulent sea caused him not a little thought and anxiety. To him more than to any other one man is due the gratifying result which has finally been reached.

REV. DANIEL SHUCK

Twentieth Bishop of the United Brethren in Christ.

JOHN SHUCK, the father of our subject, was a plain, honest farmer, who earned his bread by his daily toil. He was born in Kentucky, and at that time, in that section, there were few facilities for education. He was a member of the Evangelican Lutheran Church. He was a modest, undemonstrative man, and kindly disposed toward all Christians of whatever name. He was a diligent student of the Bible, and trusted in Christ for salvation. He died in November, 1884, at the ripe old age of eighty-nine years, in hope of everlasting life.

The mother's maiden name was Lopp. She was born in Germany. She was converted and united with the United Brethren Church under the labors of Rev. J. Antrim, in one of the first organizations in Harrison county, Ind. She died when Daniel was very young, and he has but few recollections of her. What a loss he thereby suffered no one can know except those who have gone through similar experiences. She lived and died a Christian.

His grandparents on his father's side he never saw. In the early territorial history of Indiana, they moved from near Lebanon, Ky., to the neighborhood of Corydon, Ind. The grandparents on the mother's side were members of the German Reformed Church until they joined the United Brethren in the organization of the class near Mauckport, Harrison county, Ind.

There is still a large church at this point. Grandfather Lopp was a soldier in the Revolutionary War, a man of positive convictions, who had no sympathy with Tories. He fell asleep one day while taking his usual rest and apparently without pain. "He was not, for God took him." Three of his mother's brothers were clergymen. John and A. Lopp were ministers in the United Brethren Church, and Jacob Lopp was a minister in the Methodist Episcopal Church.

Daniel was born in Harrison county, Ind., January 16, 1827. There were four children in the family older than himself and nine younger, making fourteen in all. Seven were half-brothers and sisters. His oldest sister died in infancy, also one of his half-sisters. His youngest brother died about twelve years ago near Hartsville, Ind. His daughter was professor of mathematics in Hartsville College.

His home, surrounded by delightful scenery, was on a hillside overlooking a beautiful valley near the Ohio river, in southern Indiana. One point of view in his boyhood he had selected as a suitable site for a college, thus early foreshadowing what his future labors might be. His home surroundings were as pleasant as they could be, with no mother to guide his wayward feet. He had no such pictures laid away in his memory as did another, who lived near the same Ohio river, and has let us look into her home.

"Listen closer; when you have done
With woods and corn fields and grazing herds,
A lady, the loveliest ever the sun
Looked down upon, you must paint for me.
Oh! If I could only make you see
The clear blue eyes, the tender smile,
The sovereign sweetness, the gentle grace,

The woman's soul, and the angel's face,
That are beaming on me all the while.
I need not speak these foolish words,
Yet one word tells you all I would say—
She is my mother. You will agree
That all the rest may be thrown away."

His oldest sister took the oversight of the household affairs, until she married Rev. J. Riley. The mother's brothers, who were clergymen, frequently visited the home, and the influence exerted was a religious one. The prevailing element of the community in which he lived was religious, and this may have had no little influence in keeping the boy in right paths. His early years were spent on the farm, aiding in the house and out of it as circumstances made it necessary. In this way he was brought in living vital contact with nature, which was healthful for both body and mind. Away from the temptations of vice which are found in the cities, he kept his heart and life pure, listening to the voice of Him who spoke in the genial sunshine and the starry heavens above him. His earliest desires were to live a good life. He was not quarrelsome, but when provoked sought to control his own spirit. Among his earliest impressions was the conviction that at some time he would be a minister of the Gospel. How much of this impression was due to the example and influence of his uncles, and how much to the more direct promptings of the Divine Spirit, we can not tell.

His first opportunity for going to school was to a private school four miles from his home, taught by a Mr. Dean. Two of the family attended this school, riding one horse. Not long after this, a private school was opened in a log meeting house about one and a half miles from his home. Some time after this district

schools were started; these were conducted in different places according to the taste and judgment of the teacher. The course of instruction was very limited. Webster's spelling book, the English reader, containing some of the choicest specimens of English literature, Pike's arithmetic and Kirkham's English grammar were the principal studies. Some attention was given to penmanship. Books for reading were scarce. The sisters taught him the alphabet out of the Bible. He had no direct religious teaching at the time. There was no family prayer at home except when ministers would call and pray with them. When he was converted, in his fifteenth year, he began family prayers in his father's house.

Later in his life, 1845–46, he spent one year at the State University of Indiana. At this time there were no schools in existence in the United Brethren Church. He went where duty seemed to lead him. He was at the time junior preacher on Liberty circuit, Indiana Annual Conference. Before the session of the conference in March, 1845, he had concluded to go, and had authorized his brother David to make the necessary purchase of books, which was done. When it was known the preachers opposed his going, he concluded to ask the advice of Bishop Henry Kumler, Jr. The bishop dissuaded him from his purpose. He promised to give him a work the next year in connection with a good scholar, that he could travel, preach and study at the same time. He finally surrendered his own convictions, and was willing to yield to the advice of his brethren. He took an appointment with Rev. J. A. Ball, who was a good English scholar, an able minister and a father in Israel. He had been

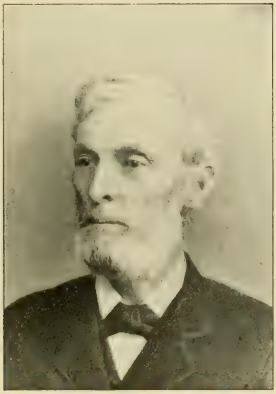
elected a delegate to General Conference, and was considerably afflicted during the first six months of the year. As a result the charge needed all the time and labor of the junior preacher. He finally revealed his convictions and wishes to Father Ball. The latter, seeing his anxiety for a better education and his disappointment at the way matters had terminated, agreed to release him and fill the charge himself. This was the only person, save his brother, who gave him any encouragement to seek a higher education. His means were limited, and so he attended school but one year. He gave most of the time to the study of the English, Latin and Greek languages, all with direct view to his future life work—the preaching of the Gospel. This was the beginning, really, of his education. His entering the State University for so short a period as one year he considers the second best act of his life.

These early fathers meant well, but they seemed to have such a dread of schools and scientific knowledge. Perhaps they did not mean to intimate that too much knowledge was bad for a preacher, and that the more ignorant he was the more useful he could be, but they probably thought a preacher of general information might be tempted to become vain, and rely more on his own mental resources than on the gift of the Holy Spirit, not knowing that the most highly cultured men are the most modest, while those who know the least are the most anxious for display. Be that as it may, many a young man has had his usefulness as well as his enjoyment crippled, and his life work maimed by honest but injudicious friends urging him out into the ministry when he wanted to go to school and should have gone there. In their zeal to save men, they may

outvie their Master, and forget that God calls men to prepare to preach as well as to preach. It has been related to the writer that at one time Alexander Biddle was admonished by his conference for carrying his English grammar with him, and that David Bonebrake, of Indiana, was suspended by his quarterly conference because he was privately pursuing the same study. Thanks to Father Ball who had light enough to help this young man to gratify his hunger for knowledge.

On the eleventh day of March, 1847, when a little over twenty years of age, he was married to Miss H. B. Cannady. The ceremony was performed by Rev. L. S. Chittenden. No children have ever been born to them. While having no children of their own, they have been able to give a home to the homeless, and take the place of father and mother to them. For years theirs has been a kind of orphan's home. One little babe, when only two weeks old, lost her mother, and was taken into the hearts and home of this kind brother and sister and reared by them as their own daughter. She is now the wife of Rev. D. A. Mobley, once president of San Joaquin Valley College, at Woodbridge, Cal. Another, having lost her mother when about three years of age, also found a home and kind parents here, and is still with them. These are both religious, and are members of the United Brethren Church. Others, from time to time, have come into this home, and shared in the affection and goodness of these devoted servants of the Master.

Daniel was converted in the autumn of 1841, at about fourteen years of age, when alone in the field. He then and there had the consciousness of pardon and



JOHN DICKSON, D.D.

Twenty-First Bishop of the United Brethren in Christ

MILTON WRIGHT

Twenty-Second Bishop of the United Brethren in Christ

the witness of the Spirit that he was an heir of God and a joint-heir with Christ. He was made to rejoice that his name was written in heaven. He had been under conviction for some months before, but had not revealed the fact to any one. Some weeks before this, while attending a revival meeting, he had determined to commit himself if any one should ask him to go to the mourner's bench. In that day no one seemed to think of seeking out a boy of his age. Indeed it is doubtful if the ministers themselves thought it possible for such an one to have any clear ideas of a religious life. While the church was neglecting him, the Lord was seeking him. When he entered into life there was a quarterly meeting in progress at the cross roads near Mount Zion meeting house. Rev. W. S. Stuart was presiding elder. The preacher in charge was Rev. M. McElfresh. There was quite an interest at this time among the people. The presiding elder announced that six persons had given their names to unite with the church. The preacher in charge said there were seven: "Here is a little one." Our subject was the seventh. He was led to join with the United Brethren through the influence of his family relationship and in part because he preferred the spirit and usages of this church to any other.

He was licensed to preach the Gospel by the quarterly conference on Corydon circuit, and by Indiana Annual Conference in January, 1844, when about seventeen years of age. After due examination he was received into this conference at its session held in Franklin church, Union county, Ind., in March, 1844. He has traveled Corydon, Washington, Laughery, and Newbern circuits, and filled Lawrenceville, New Albany and Hartsville stations in Indiana. He also served as

presiding elder when the whole conference territory and the charge in southern Kentucky constituted the presiding elder's district. He then served each district after its division. In 1858 he acted as missionary in Missouri; he served as elder of the Missouri district, and also had charge of St. Aubert mission. He served as presiding elder one year in Walla Walla district, Washington Territory and eastern Oregon. He served Monument circuit, Stanislaus circuit, Woodbridge station, Feather River circuit, Rohrerville circuit, Sacramento district and Humbolt district in California.

During one of his itinerant trips in Missouri he found himself in pretty close quarters one morning. After breakfast at a slaveholder's home, the following conversation occurred between Mr. Shuck and a book peddler by the name of Butt. He asked: "Are you prospecting for a home in this country?" "No, sir," answered Shuck. "Are you trading?" "No, sir," was the response again given; "I see you are a book peddler—I am peddling the Gospel." "What church do you belong to?" "The United Brethren in Christ." "Is this the Christian order?" "No, sir." "Is it the Disciples'?" "No, sir." "Where do you differ from other churches in this section?" "We differ from other churches in our polity; we unite the Episcopal and Congregational elements; we do not allow our members to make, sell or use spirituous liquors, except for medicinal and mechanical purposes. Persons who wish to unite with us must break off their connection with secret societies, if they belong to any, and our members are prohibited from joining any. Persons who hold slaves, if they profess religion and want to join with us, must make provision for

the freedom of their slaves." At this point Mr. Butt's eyes seemed to flash. He said to Mr. Shuck: "My friend, you are barking up the wrong tree. The Christian people of this country have resolved to keep politics out of the pulpit." Mr. Shuck answered: "We do not propose to interfere with any man's rights. Many of our members have moved into this State, and they desire to enjoy their church privileges, and we are trying, as far as possible, to supply their religious wants. If persons believe they can own slaves and get to heaven, there are churches large enough to take them into their fellowship, but our ship is too small to do so; it would sink her." He went to his wagon and took out a book, saying: "I want to sell you this book; you may have it at cost." It proved to be a "Bible Defense of Slavery." Mr. Shuck purchased it, and gave him a copy of our Discipline. He thought it was about time for him to be getting away. A colored boy brought his horse, and he asked the host his bill, and was answered: "Nothing, only do all the good you can; but I am awfully afraid you are an abolitionist." Mr. Shuck thanked him for his kindness, and hastened on his journey, not knowing what awaited him.

He organized a class in 1858 at St. Aubert. Bro. L. Coblentz was made leader. In the following spring Mr. Shuck was invited to preach in a schoolhouse about five miles from St. Aubert. There were no praying persons in the community. He organized a flourishing Sabbath-school here, and Brother Colbentz was made superintendent. In July, 1859, Mr. Shuck had a three days' meeting at this appointment. A prominent man by the name of Smith, who resided near the schoolhouse, took a considerable interest in the meeting. One Sabbath, at the close of the service, Mr.

Smith invited his wife and himself to take dinner with him. He was born in New York and raised in Virginia. He had not been in the habit of going to church. He was the only man in that section of country who took the New York *Tribune*. He was a member of the vigilance committee, and, as he was about ready to start for Pike's Peak, he would tell Mr. Shuck what had transpired in their meetings concerning him. At a regular meeting in his absence, a leading layman of a sister church, who had been present at the meetings held by Mr. Shuck, and who had testified for Christ, had introduced a resolution to give Mr. Shuck a certain number of days to leave the country, and if he did not within that time, then to send him away. His host had been informed of the resolution. He spoke to a Mr. Moore, of the Christian Church, who was also a member of the vigilance committee, of the proposed action at the next meeting, and urged him to be present. Mr. Shuck had preached at a schoolhouse near where Mr. Moore resided, and had been treated very kindly by him. The next meeting of the committee was held. The resolution was introduced, when Mr. Moore, who made no profession of Christianity, asked the professed Christian brother of another denomination, "Have you heard Mr. Shuck preach?" He answered, "I have." "Can he preach?" "Yes." "Has he interfered with any of your rights?" "He has not." "Then let him alone as long as he does not interfere with any of your rights, or you will have war among yourselves." The resolution did not pass.

As a preacher he has not been disposed to complain of his hardships and trials, although he has had his full share of both. Like most of our frontier workers he

has had hard work but little pecuniary pay. As an example of this, his first year's work took him a journey of 200 miles around his circuit, and at the close of the year he had twenty-eight appointments, which he filled every four weeks. His salary for the year's work did not amount to *sixty dollars*. He lived on his circuit, and so far as the prosperity of the church was concerned had a good year. The people came out to his meetings, and he had full houses on the Sabbath, and generally at his week-day appointments. He has had some interesting revivals. He never kept any account of the number of conversions; had no inclination so to do. God owned his efforts by crowning them with revivals on all his charges during an itinerating life of forty-four years. While a student in the university he had his regular Sabbath appointments, and went from Bloomington to Indianapolis to join Rev. A. Wimset in a meeting in the city in August, 1846. The meeting was one of remarkable power and interest.

While he was a member of the State University, one of the preachers of a sister church who was stationed at Bloomington, invited him to a dinner about the holidays. He was flattered with the notice, and accepted the invitation. When there he found the presiding elder of the district was to bear him company. As there was no United Brethren Society in that section, it was suggested to him, by these men, that he change his church relations, and as an incentive to do this a good charge was promised him, that would look well to his financial interests. He was, for the moment stunned by the proposition, and finally summoned courage to ask the brethren if they thought that a horse and buggy, fine clothes and a good living,

were enough to buy him; if so, they had misjudged him, as he was not on the market. He did not change his church relations.

Most of the trials that have come to him in his ministerial work have been from without. Much of this from the disloyalty to Christ, and the want of fidelity to covenant obligations, upon the part of so many men who have professed to be called of God to the work of the ministry.

With but two exceptions in his life, he always went to the field assigned him by the proper authorities, and did the work to the best of his ability, striving to live with a conscience void of offense toward God and man.

He was elected a trustee of Hartsville University in 1851, and since that time his connection with the educational work of the church has been decided and active. With the exception of four years, when on the Pacific coast, he was a member of the board of trustees from 1851 to 1877. A part of the time he was agent, was also treasurer, and a part of the time taught some classes. While pastor at Hartsville, he delivered lectures on church history, and during the last two years of his pastorate, he taught classes in systematic theology. When a move was made to purchase grounds and erect a new building, he agreed to give one-fourth of all he possessed to erect the contemplated building. When the institution was $8,000 in debt, and a severe trial had come to them through the resignation of President Scribner, he again offered to give three dollars out of every hundred he was worth, if the membership within a given radius would do the same. A few refused, but the managers secured most of the $8,000.

He was a member of the board of education at its first organization, and as such assisted in founding Union Biblical Seminary. He was active in the opening of the seminary, and in locating the site for the building. In 1872, at the request of the board of trustees, he consented to act as agent for the seminary, and entered upon the work at the close of the session of his conference. He labored until within a few days of the meeting of General Conference in 1873.

At the session of the California Annual Conference, in 1878, there was a committee of three appointed to secure a site for an institution of learning under the supervision of the conference, and Mr. Shuck was chosen one of said committee. During the year the committee accepted a proposition, made by a board of trustees, for a seminary at Woodbridge, San Joaquin county, and made arrangements to open the school in September, 1879, which was done. The patronage was such that in due time the managers incorporated as the San Joaquin Valley College Association. At the beginning, Rev. D. A. Mobley, D. D., was made principal. In the organization of the college faculty, he was made president, which relation he long held. Brother Shuck has been a member of the board of trustees during all the years since its founding.

When the question of securing a permanent fund for San Joaquin Valley College was discussed, he agreed to give his note for $500, bearing four per cent. interest per annum until paid. This was one-fourth of all he was worth. He is still president of the board of trustees, and, inasmuch as he is not at present able to do regular effective work as an itinerant, the executive committee have appointed him as agent to do what he can to advance the interests of the college.

He was elected bishop at the General Conference, held in Westerville, Ohio, May, 1861. J. Weaver had been elected and had resigned. Some member suggested Mr. Shuck's name, and, without any thought of the matter on his part, he was elected. In view of his age, being at this time a little past thirty-four years, and for other personal considerations, he concluded it would not be best for him to accept. He wrote out his resignation, but before he presented it he consulted with Bishop Glossbrenner, who advised him not to resign, but to go to the district. This was during the excitement of the war. He returned to the New Albany Mission station and the New Albany district to push the work of the year. When the year closed, he boxed his goods and marked them for Sacramento, Cal. By the time this was done he could not get away without giving a bond for $5,000 that he would appear if drafted. In this uncertain condition he went to Annual Conference, and found that about a dozen of the preachers had volunteered their services to their country. It was finally concluded that it would be best not to leave then. He was elected presiding elder, and remained in Indiana until December, 1863, when, learning of the death of Rev. Israel Sloane, who had been an efficient worker in California, he resigned his district and hastened to the land of the setting sun. He was delayed on the route because of the severe cold weather. He was detained in Dayton some twenty days, waiting the time of the steamer. John Kemp took him and his wife into his own home and treated them very kindly.

He was on his way to California, via New York, Aspinwall and Panama. After a voyage of thirty-five

days from New York they arrived at San Francisco, thence to Sacramento City, thence to the brethren and sisters on the Sacramento river, in Yolo county. He arrived here in March, 1864. He found the church work somewhat demoralized. The leader had been taken away by death. Some who had been placed on works, from one cause or another, had abandoned them, so that there was but one preacher, Rev. J. W. Harrow, who was wholly given to the work of preaching. He had just come from Humbolt county to Sacramento valley. During the winter, Rev. James H. Mayfield, of Oregon, had held a revival meeting on the Feather river, in Butte county, in which about eighty persons professed a saving faith in Christ. He organized a class of fifty members, of the church of the United Brethren in Christ. Mayfield was in the country on a trading expedition, but in this case turned his attention to better work. There was a small class on Dry Creek, Sacramento county, a class at Monument, one near Sylvyville, Yolo county, and two in Humboldt county. The brethren were very much discouraged. The bishop went to work with energy to encourage the things which remained that were ready to die. He first preached at Monument, and then went to Live Oak, in Butte county, and held a meeting there with increasing interest and good results. In company with others he next held a meeting with the Dry Creek class. He then started to visit the brethren on Eel river, Humboldt county, to reach which would require a week of constant travel on horseback. In due time he and Brother Harrow made the long and tiresome journey, one stretch of which was on a narrow trail. Sometimes they were ascending at an angle of forty-five

degrees, or what seemed to be that, and again descending at the same inclination to the horizon.

Up and down, onward they pursued their tiresome journey, sleeping on the ground at night and traveling during the day, until at last, tired and weary and rejoiced, they reached the end of their journey, the home of Brother Harrow, who lived with his mother and brothers. Some refreshment and then they slept, sung to rest by the music of old ocean's roar. A meeting was commenced which continued over the Sabbath with good results.

During July and August he held a number of meetings in the Sacramento valley, and with good success, closing with a good camp-meeting in Butte county, where Gridley, a town of about 700 inhabitants is located.

After the close of this camp meeting, he and his wife, in a private conveyance, with two other families, started to visit the churches in Oregon. They traveled during the day and camped out at night. The first Sabbath he held religious services in Trinity Center, Cal.; the second in Rouge River valley, Ore., near Ashland; the third, in Looking Glass valley, Ore., and the fourth, a camp meeting, near Oakland. At the last two meetings he assisted Rev. T. J. Conner, the presiding elder; the fifth was spent at a quarterly camp meeting in the neighborhood where Philomath now stands; the sixth at a camp meeting in Yam Hill county; the seventh at a camp meeting, in Washington Territory, near Fort Vancouver; the eighth at a quarterly meeting, near Sublimity. During this meeting Rev. W. H. Daugherty, one of the most eloquent and successful missionaries on the coast, died at his

home in Sublimity, and the bishop preached his funeral sermon; the ninth he attended religious services near Salem; the tenth was at the time of the sitting of the Oregon Annual Conference. He visited all the charges within the bounds of the conference, and did all he could to encourage and build up the cause, and with some evidence of success.

The bishop had intended to sell his horse and buggy and return to California by way of steamer, but, having traveled the route and found acquaintances with whom he could profitably spend the Sabbaths in preaching, he concluded to return in his own conveyance. He got along very pleasantly until late one evening just as the last rays of twilight were departing and he was within four miles of Brother Boulware's in Butte county, Cal., he met two men in the highway and inquired of them if he was on the right road to Mr. Boulware's, whereupon one of them dismounted, seized the bishop's right hand with his left, and, presenting a cocked revolver to his face, demanded his money or his life. The money being the least valuable, he gave the money. He then asked for his revolver, but was informed that he did not carry one. He then searched him to learn if his statements were true; next he ordered him out of the buggy, fastened his arms with a rope and sent him forward to the side of his horse, all the time keeping his revolver in his hand for an emergency. The other man led the bishop's horse about one hundred yards from the road. His wife was ordered to get out of the buggy on the other side, and her person was thoroughly searched for money. As they could not manage the keys very well, they broke open the trunk and valises and took out all

the good wearing apparel. Having secured the object of their search, the whole amounting to about $130, they "loosed him and let him go." This was a strange closing to a long, wearisome and laborious journey, made for the cause of the Master. He had been in "peril by sea," and he now knew what it was to be in "perils among robbers." He returned to Monument, Yolo county, Cal., in time for the first regular session of said conference in October, 1864. The session was one which brought new hope and inspired new confidence.

This period was a hopeful hour for the church in California. One of the preachers then in the State wrote in his journal: "The church was almost in a disorganized state, but a change was soon visible. Letters were written from friend to friend, 'The bishop has come.' Those who had been predicting the sudden demise of the church changed their opinions, while the true friends of the cause rejoiced and deserters felt like returning to their former allegiance."

Mr. Shuck was reëlected bishop of the Pacific Coast district in May, 1865, at the General Conference session held in Western, Iowa. He continued from year to year in the same general line of active work. In 1865 the Cascade, now Walla Walla, conference was organized. This extended the field of his labors. In 1867, as Brother Kenoyer's duties called him for a time to the Willamette valley the bishop agreed to serve as presiding elder until the next session. During this year the preachers had some excellent revivals. A grove meeting was held in Powder River valley in May, 1868, a camp meeting in Grand Rounde valley in the same month and a conference camp meeting in June, 1868,

near Walla Walla City. This last was a grand meeting, and productive of good results. The conference camp meeting of the Oregon conferences, held near Forest Grove, in Washington county, on the 1st of July, 1868, was the largest meeting which the bishop was permitted to witness along the coast. There were at least 2,500 people present on the Sabbath. The members of the conference for the most part were present. A new inspiration had come upon them. The membership had been increased, and a goodly number of unreserved itinerants had been found to man the fields. Philomath College had been established and was meeting with encouraging success. There was unity in the church and among the ministers on all moral questions.

The few years of Mr. Shuck's work as bishop on the Pacific Coast mission district, were years of much anxious thought and of unremitting toil to extend the Master's cause as represented by the United Brethren in Christ. The effects of these long journeys and of his abundant labors are now showing themselves more or less in his husky and broken-down voice, and in his inability for close application to study. He tried faithfully to magnify the office and meet as best he could its responsibilities. He received during this period an average salary of $608.50 per annum. The office opened up to him a wider field of usefulness in his plan of life, which was to spend and be spent in preaching the Gospel of Jesus Christ. Where he should do this never entered into his plans, for "the field is the world." It was from this consideration that he gained the consent of his mind to enter upon the responsibilities of the office.

Since out of the office of bishop, he has been trying to fill the higher office of an embassador for God,a preacher in apostolic succession; in charge of circuits, stations and districts as the door was opened in the providence of God and in the economy of the United Brethren Church.

At the session of the California Annual Conference in October, 1887, he requested to be let out of the regular work and to be granted the relation of conference evangelist. He hoped that a few months of rest would so restore his voice that he could render efficient service as an evangelist, which after some time he was able to do, his voice becoming much improved.

He has never made any particular form of church work a specialty. He served the church for a time as trustee of the printing establishment. For many years he tried to build it up, as one of its agents. For years he contributed something to the columns of the *Telescope* once or twice a month. All of these services were rendered gratuitously.

He was one of the managers of the Home, Frontier and Foreign Missionary Society of the United Brethren in Christ, from its organization in May, 1853, until May, 1881. He always felt and took a deep interest in this department of church work. At the first annual meeting held in Westerville, he was one of the managers who urged the western coast of Africa as the prospective field for a foreign mission work. During all these years when a member of the board he was at his post, except when absent on the coast. Once during his last term of services he went from California to Westerville at the last meeting of the board held there. Since 1852 he has also taken a lively interest in the educational

work of the church. To work while it is called to-day was his motto, and what his hand found to do he did with his might. This is a mistake which many of our most industrious men have made, and which we are sorry to see the church has encouraged them to make. It has not sought to save its workers. After the long and laborious tours which Bishop Shuck made, there should have been periods for rest and recuperation.

When serving as pastor, as a general rule he devoted the forenoon of each day except Monday to study. He first selected portions of Scripture with such helps as he had at his command. He would then study other works on theology, in moral and intellectual philosophy, in science and literature, as the time at his command would permit. He did much of his reading and study when going from one appointment to another. In his early itinerant life he made it a point to read five chapters in the Bible every morning. Because of this habit, there came up at one time a complaint in the quarterly conference that he was not social. He has read many books, has studied but a few. He is rather sedate, somewhat reserved and backward, would rather suffer wrong than do wrong to his co-laborers or his fellow men. In matters of honor is disposed to prefer others to himself. In fervency of spirit in serving the Lord does not want to be excelled by any.

From one who stands very near the family we learn that the bishop's home life has been one of peace and love. When married, himself and wife were both Christians. They erected a family altar, he leading the devotions in the morning, she in the evening. He was traveling when he was married, expected to itinerate as

long as he was able, and she agreed to go with him. She has kept her part of the contract, and the home life, when there to enjoy it, has been all that the word means. No jars, no discords, no clashing of wills, but one purpose, one work, to do the will of the Master. He never received a fat salary. Indeed, many years of his itinerant life were spent when it required the closest economy to keep out of debt — but he did it. At the close of the third year of united labor they mutually agreed that they would not go in debt for their living or their clothing; that they would not run a bill with the merchant, and this they strictly adhered to through all the years.

He sought first of all to get facts clearly and plainly before his mind, and then to express them on paper with the simplest language at his command. He is concise in his expressions, usually does the best in his first writing, and seldom rewrites. He occasionally writes a sermon, but usually prepares them without writing. When in the regular pastoral work, before he closed the work of the Sabbath, the subjects for the following Sabbath were suggested to him. He would study these subjects, first, by reading carefully the text and its connections, then read the text in the original Greek, then examine such notes and comments as came in his way. With these aids to help him, he carefully thought out his sermon and had it arranged in his mind for future use. He seldom takes written notes into the pulpit. He did so for a time, while building a church in the city of New Albany, Ind., but as a rule he found it weakened instead of strengthened him. If at any time he discovered by reviewing his discourse in his mind that he had forgotten some point or some

illustration which he intended to use, he made that a reason to charge his memory to serve him better in the future.

The action of the last General Conference in appointing a commission and the action of that commission have given him great concern and brought much anguish of mind. If you should ask him the reason for such anxiety, he would probably tell you that, if such a principle can prevail in legislation, all constitutional law in a voluntary association is a farce. If the two-thirds of those who vote on this new constitution should vote in its favor, and the article on secret combinations thereby become the rule of the church, then the church will deny the testimony of the true and faithful witnesses of the past and present, and will stand stultified before the Christian conscience of the age. If carried out according to its original design, the church will be divided from center to circumference.

While, therefore, he would tell you that the church was making a blunder, and that he saw grave danger ahead of her, rocks on which she is in danger of stranding, he still hopes that the God who hears and answers prayer will save the church from disruption, that the radical revolutionary measures may not prevail. He still hopes that the composition of the next General Conference will be of such a conservative nature as to harmonize the disturbing elements; to conserve highest demands of Christianity and prevent a division or disintegration of the church.

He experienced what we term the higher Christian life about forty years ago. He was led into it when alone on his circuit. He saw it to be his duty to make

an unreserved consecration of himself and services to Christ, and appropriated by faith His provisions and promises as made to him individually. Through these two score years of privation, of cares, of sufferings, of labors, of trials in various ways, the Lord has kept him in perfect peace, He has lived the life of faith which overcomes the world. So far as his own spirit is concerned, it has been in a holy calm, a sweet hush, in the midst of the errors and jealousies of others, and in the hottest of the battle. He has much reason to thank God for his unspeakable gift, for the cleansing virtues of his blood, and for the sanctifying power of the Holy Spirit. God revealed to him the true path of life, the King's highway of holiness, and he entered into it, and is still in it, and is nearing the city of light into which none shall find admittance but the followers of the Lamb.

With all his misgivings as to the legislation of the church and its effects upon our growth, the outlook in California seems hopeful to him. There are a number of good meeting houses and parsonages. There has been within the last year an addition to the ministerial force of ten ministers of fair ability. The most of them say they have gone to stay, and to help cultivate the land. San Joaquin Valley College has grown in favor among the people, and commands the respect of the educators of the State. If the college grows, as there is reason to believe it will grow, it will contribute much to the future growth of the church, and especially if she maintains her distinctive principles on the great moral evils of the day. With an unreserved itinerant ministry, with a consecrated membership, with a united stand on the Lord's side and in opposition to sin and all its forces,

and if the Spirit of God accompany all the agencies which it has been using and will still use, there is a bright future for our Church in the State of the golden sunset.

The bishop was somewhat conservative in his nature. He was in favor of the *pro rata* representation, and also of lay delegation in the General Conference, if introduced in a constitutional way. He drafted the law now in our Discipline authorizing annual conferences, which might desire to do so, to introduce lay delegates into their conferences. He believed that the article in the Constitution on secret combinations was right and should remain as it was; that it was clear in its statements; that our legislative enactments from time to time were in harmony with it.

He was present as a spectator at the General Conference held in Germantown, Ohio, in 1849; and was a member of several General Conferences since that time. So far as known he was never an aspirant for office. From his earliest Christian life until the present, as duty was urged and as responsibility was imposed upon him, he tried to do the best he could to meet them. No one could have been more sincere, more earnest, more zealous, or more self-denying than he tried to be.

For a time his voice failed him, and he was unable to preach. Taking the advice of friends, he bought a homestead claim in Fresno County, California, and went to live on it. To live in a cabin twelve by fourteen feet, three miles from anybody else, and on land that proved unproductive for want of rain, was no pleasant task. As soon as his voice improved, he began to hold religious services in the nearest schoolhouse. In 1889 the annual conference opened a new mission in that territory and put him in charge. He served it for two years. In 1891 he was appointed to the Reedley Mission Station. He moved to the charge, built a

small parsonage, and completed the church-house which later was dedicated by Bishop Hott.

In the fall of 1892 he was elected presiding elder and appointed to the Sacramento District, which also embraced the Humboldt County charges. He moved to Woodbridge and began his work. Just forty years before that time he had served his first year as presiding elder in Indiana Annual Conference, when the whole territory and the work in southern Kentucky constituted his district.

From November, 1893, to November, 1895, he had charge of the Stanislaus Circuit. In connection with this work he put in some time as agent of San Joaquin Valley College. In November, 1895, he took charge of the Sacramento Mission Station, and gave three years of active service, doing what he could to advance its interests. On the 11th of March, 1897, he and his wife celebrated their golden wedding. A number of ministers from the city favored them with their presence and with many encouraging words.

Rev. J. L. Freed was elected a delegate to the General Conference at Toledo, Iowa, in 1897, but declined to attend. Mr. Shuck, having received but ten votes less, was next in order, and was notified that he was entitled to the seat. He attended and faithfully met the responsibilities of his position. It was the pleasure of the writer to meet him there and to have opportunities of frequent conversation with him. Although at that time seventy-one years of age, he was still anxiously concerned for the "lost sheep of the house of Israel."

The writer attended the California Conference held in Woodbridge in the summer of 1900. He visited Brother Shuck in his own home, sat opposite him and his good wife in the college boarding-hall, and had delightful associations with them. His health was not good, but his desire for further service was still strong. One day he was moved to say something in the confer-

ence. At the close of some earnest remarks, Bishop Mills, who was in the chair, said it would be a good time for the conference to show its appreciation of his work, and, suiting the action to the word, stepped down and left a silver dollar in Brother Shuck's hand. Another followed, and then another, until each one had contributed something and a nice little sum of money was left in his hands. The man broke down at this spontaneous act of kindness on the part of his brethren and in broken words, punctuated with sobs and tears, thanked them heartily for what they had done.

He kept gradually growing more feeble, and finally passed over the river November 2, 1900, aged seventy-three years, nine months, and sixteen days. As he neared the end, his wife leaned over one day and asked him how it was with him. He answered, "Mother, I can see the gates; I am not quite through, but I will be soon." His funeral was simple and plain. No sermon was preached, as he had arranged his service. Songs of victory were sung, for it was to him a time of conquest. His remains rest in the little cemetery at Woodbridge, California.

REV. JOHN DICKSON, D.D.

Twenty-first Bishop of the United Brethren in Christ

JOHN DICKSON was born near Chambersburg, Franklin county, Pa., June 15, A. D. 1820. On his father's side he came of Scotch-Irish stock, which helps to account, in part, for his independence of character. His great-grandfather, John Dickson, was born on the northeast coast of Scotland, of the house of Argyle. When fifteen years of age he, with the rest of the family, were compelled to leave Scotland on account of political troubles. They fled to the north of Ireland, in order to keep out of the way of King James II. They remained in Ireland about three years, when he emigrated to this country, landed at Philadelphia, at which place he made his home for some time. He next moved to Donegal Meeting-house, in Lancaster, thence to Carlisle, Shippensburg, and finally, in 1737, settled on the farm, near St. Thomas, now owned by the bishop's cousin, Col. W. D. Dickson. He had seven sons. William, the grandfather of our subject, was born at this place. At the age of seven years he was captured by the Indians, many of whom were about here at this time. He was kept by them eleven weeks, most of the time in a cave on an adjoining farm, and was finally returned by a kind old squaw, who had been receiving favors from the family. This same squaw also warned them of a massacre which the Indians were planning. They took advantage of this warning and fled to Carlisle,

where they remained about three years and then returned to their former home. The grandfather was a sergeant in Colonel Boquet's command, and served to the end of the campaign. He was with Major Dunwoodie at the massacre, and was one of the three that escaped to Fort London. The remainder, with the major, were all killed and scalped. He also joined a company that was raised in the county at the beginning of the War of Independence, and held the position of ensign, declining several offers of promotion, till the close of the war. He had four brothers in the army ; one was killed at the battle of Monmouth, one at Brandywine, one by the Indians, and one died on his way home from the army.

William, the grandfather, was married, August 1, 1767, to Nancy Dunlap. Not much can be learned now of her ancestry. She was an aunt to James Dunlap, once a prominent lawyer of Chambersburg, and the author of "Purdon's Digest of the Laws of Pennsylvania." She must have been rather a kind-hearted old lady. It was said of her in after years, that when the boys from the neighboring village would visit the Dicksons for apples, she would always have a piece of bread and butter and cake for them, and if any of them refused to eat she would whip them and compel them to eat. To them were born nine children, five boys and four girls. James, the father of our subject, was the seventh of the family, and was born November 28, A. D. 1781, and died in Knox county, Ill., in the sixty-eighth year of his age.

The maiden name of the bishop's mother was Bratten, and she was of English descent. The original name was Britton, but as that word became somewhat odious

during revolutionary times, it was changed to Bratten, to escape that odium. She had four brothers and one sister. She died in Knox county, Ill., in 1840, and is buried in that county. The father was a man who believed in Solomon's theory that a rod is good for a child, and our subject came in for the blessing of the law, and, perhaps, did not get more than the father at least thought he deserved. The mother, a kind, tender-hearted woman, became a mediator between the children and the father.

As to their religious belief both the Dickson and the Bratten families were of Presbyterian tendency. As a result the children were required to commit to memory the Westminster Catechism and repeat it over on Sunday afternoons, the father asking the questions and the mother and children repeating the answers. It does not seem to have left very pleasant memories in his mind, for the bishop has been heard to say that if he wanted to punish a boy severely he would compel him to study the Shorter Catechism.

If the records in the old Sunday-school books, showing us how the good boys died when young, be a true indication of goodness, then the bishop could not have been a very model boy, for he survived it all and is living yet. There were two things for which he did not seem to have a very great fondness: he was not possessed of an intense longing for work, and he readily excused himself from school. The Scotch-Irish were perhaps not proverbial for their industry, and he might blame his disposition on his ancestry. Even his father did not dearly love hard work. As to his carelessness about school and his lack of taste for the place, it may in part be due to the unskillful teachers of the time. He was apt to learn, yet after all did not progress rapidly.

To be able to teach penmanship, reading and arithmetic and to be able to flog well when deemed necessary, and that very frequently, was the chief pedagogic qualification in these days. The last seemed the most important and therefore most possessed it in a high degree.

As he was raised on a farm, he knew but little except going to school to ignorant teachers in the winter, and hard work during the summer while at home. When a little past thirteen years of age his brother went to learn a trade, and he had to take more than the usual amount of hard work on himself. There was hardly any kind of farm work which he could not do, and did not do even, at that early age, according to the methods then practiced.

There were some things in connection with his school days which he can not well forget. The boys who did not, or could not study, must have some occupation. Pulling ears, snapping the fingers, and throwing paper wads were of not unfrequent occurrence. "Barring out the teacher," was one of the essentials in the old curriculum, and whatever else might be imperfectly studied or wholly omitted, to have omitted this would have been highly objectionable, if not indeed disgraceful.

It was understood that on such occasions as Christmas and New Year's the pupils were entitled to a treat from their teacher. It might consist of apples, candy, cakes, or whatever he chose, but it must be something. It was his duty according to an unwritten law and their right to have it. At one time Mr. Huston, a relative of his mother, a man of some culture and powerful muscle was the teacher for the winter. It was planned one day among the older scholars, that while he was at dinner the fortifying of the schoolhouse

should occur, that when he should return he could not find entrance. When he came back he found everything ready for a siege—doors and windows were all effectually fastened. He surveyed the situation for a moment, then started for the woods and soon appeared with a great hickory stick in his hand. Conrad Baker, who was afterward governor of Indiana, was one of the braves on this occasion. He had made a water-squirt, and his part in the programme was to squirt boiling water from the loft above, to drive back the besieging forces. Huston with one blow broke in a window, shutters and all. This so alarmed the garrison inside that an immediate and unconditional surrender was made. It is not known what became of Baker's arms and ammunition, perhaps he kept them as a memento of his youthful prowess, but it is very certain that no one was driven back with boiling water that day. A few days after this the pupils had all the cakes, apples and cider they wanted.

There was a similar occasion which we may mention. Samuel R. Smith was above the average as a teacher, but he was high strung and a little too fond of strong drink, as were many of the teachers and indeed others of that day. Smith was barred out in due form, and became in consequence very much enraged. He said if he could get at them, he would light on them as a hawk does on a chicken. When he found he could not frighten them, he concluded to fasten the pupils in so they could not get out, and he did his very best. The pupils, anticipating something of the kind, had prepared for such an emergency. Sallie Bratten, a cousin of the Dickson's, had been stationed some distance away in the woods, and as soon as

Mr. Smith had left, she tore down the outside barricades, and out walked the garrison triumphantly. In a day or two they were treated with hot toddy and cakes, of which the teacher himself partook very freely, and some of the boys, who, perhaps, did not understand the nature of the toddy, went home a little "funny."

When the nature of the schools is taken into consideration, it is a constant wonder that children ever learned as much as they did. But few of the teachers were in any proper sense qualified for their work. There were such frequent changes, sometimes from better to worse, and then from worse to better. The schoolhouses and accommodations were very poor. No effort was made to make the school room an inviting place. Knowledge obtained under difficulties was perhaps thought to be the most valuable kind. The helps in the way of books were in keeping with the teachers and surroundings. The spelling book came first, the Old and New Testament for reading, and arithmetic with slate and pencil, completed the list of books as usually furnished.

Mr. Dickson was never in a school where geography and grammar were taught until after he was sixteen years of age.

When the bishop goes back to this period of his life he can count eighteen different teachers of this class, who taught and thrashed him to the best of their ability. The father was anxious for the boy's success, and advised and lectured upon the subject whenever he thought it necessary. With but few books at home and poor schools, and inefficient teaching away from home, it is not to be wondered at that he had little appetite for knowledge, and was not ambitious to be a scholar.

When he was about sixteen years of age he began to see and feel the need of a better education. He then began to develop a taste for knowledge. At that age his services were needed on the farm. As his leisure time would allow he would study at home, and thus lay the foundation for future acquirements. In 1839 his father moved to Knox county, Ill. Galesburg had been laid out not long before, and an academy started. He entered this school in the spring of 1840, when about twenty years of age. He soon took the real Illinois shakes, which in that day were no trifling matter, and they got the advantage of him. He came home, was sick all summer, and the next spring, when he was of age, he started for Pennsylvania.

He commenced teaching school when about seventeen years of age. Having returned to Pennsylvania, and with nothing special on hand, he returned to the school room. He always had a good certificate, and had no difficulty in finding a school, and the presumption is that he was a very fair teacher and gave good satisfaction. When the public school, which was held during the winter, was over, he usually followed it with a spring term. His dislike for study had now disappeared, but his dislike for hard work clung to him.

He was very fond of fun and lively, jovial companions. He became skillful at cards, and the ball room became a very attractive place. There was hardly any kind of worldly amusement that did not have a fascination for him. Life meant to him, what it meant to many young men, a time for enjoyment, regardless of the interests that hang about it. But God meant to use him for other purposes, and a call comes to him so

strong and so loud that he hears and obeys. In November, 1842, he attended a meeting at what was known as the Red Schoolhouse, located about eight miles from Chambersburg. Under the preaching of Rev. J. C. Smith, a young man in the first year of his ministry, Mr. Dickson became deeply convicted of sin, and on the second night of the meeting gave his heart to God and united with the church.

His conversion was a little out of the ordinary way of doing things there. His reputation as a great lover of fun and one who was anxious for discussion was such that the preachers had a dread of meeting him. When they went out into the congregation to speak to the unconverted, they would usually pass him by because they did not wish to encounter him. On that Saturday night he went to his boarding house in deep distress, and a sleepless night did not make the matter any better. The next evening he went to the prayer meeting held before the preaching service, as was the custom then, and handed the preacher a note asking a private interview with him. They went out together, and as they walked along Mr. Dickson unburdened his heart to him. He had a great dislike for what was then called "the mourners' bench," and he hoped by going out in this way to escape the odium that in his own mind attached to that harmless thing. When he asked the preacher's advice, he told him that he could do nothing for him but point him to Jesus, the Saviour of sinners. They went down into the woods near by, and as the preacher prayed he became more distressed than ever. On the way back to the schoolhouse, the preacher asked Mr. Dickson if he was willing to come forward that evening as a penitent. He answered,

"Anywhere to get rid of this burden of sin." On that eventful night at the hated mourners' bench he found peace in believing. A gracious revival followed, at which about thirty souls were converted.

We have said in a previous paragraph that Mr. Dickson in his early years was very fond of discussion. The village and country debating societies not only sharpened his appetite for this kind of work, but helped to bring out whatever of mental and emotional strength was in him.

That the young schoolmaster at this time was no mean antagonist may be learned from the following incident, which has lately come to our knowledge. Before he was converted he undertook the task of demolishing Universalism and Universalists, in a public discussion in a neighborhood near Greencastle, Pa. Mr. D. Kuhn was his antagonist, and each leader chose a helper. The discussion lasted an afternoon and evening, and was made in the presence of a crowded house. Leaving that county soon after, Mr. Dickson did not know what effect the discussion had on the place nor how the people received it. Almost twenty years after that time, he was preaching in that neighborhood and was entertained by one of the old citizens. During the conversation they talked of the debate of former years, and the citizen said it was the best thing that had ever occurred in that community. It proved such a death blow to this heresy that its advocates never rallied; its preacher ceased his visits and his preaching, and one man that had been persuaded to come eight or ten miles that he might be confirmed in the faith went home fully satisfied that Universalism was a very dangerous error. After the many intervening years, this would be a very gratifying report.

Very soon after this he was put up to open meetings, and in April, 1844, was granted license to exhort, signed by John Russel, presiding elder. He was pushed forward somewhat rapidly, and in his mature years it seemed to him a mistake, especially in view of his past life. Quarterly conference license to preach was granted him at a camp meeting held near Littlestown, Adams county, and bears the date of August 9th, 1845, and signed by M. Lohr, presiding elder. After traveling a year under the presiding elder, he joined the Annual Conference at a session held near Carlisle, Pa., March 12, 1847, Bishop Hanby presiding. He was ordained at a conference held in York, Pa., January 26, A. D. 1850, Bishop Erb officiating. A somewhat singular providence led him into the active work of the ministry. He was teaching school in the winters of 1845 and 1846, near Keedysville, Md. John Russel lived near this place, and he used to go down occasionally and spend a Sabbath with him. His school was broken up by the itch getting among his pupils. He closed up, went to Russel, and started with him in his buggy to conference, which met in Springville, Lancaster county, Pa. As a result of this trip, he was assigned under the presiding elder to Perry County circuit. It took four days to make the journey which can now be made in less than that number of hours.

The greater portion of the circuit was new territory. On the work there were two small log churches with slab seats, without backs. The remainder of the appointments, eight in all, were in schoolhouses or in private dwellings. The people received the young preacher very kindly, and he passed a very pleasant and prosperous year. They were given to a good deal of noise and other demonstrations in their meetings.

Once when Russel, who was the presiding elder, was preaching, as he warmed up with his subject a sister, who had warmed up at the same time, gave a joyous scream at the top of her voice, when the preacher stopped and said, "Hold up, sister, till I am through, and then take it out." She held up.

The people on this work were plain and unsophisticated. They treated their new preacher well, and paid him $100 salary, the disciplinary allowance then. He had an excellent Christian home at Father Henry Young's, who boarded himself and horse gratuitously, as was the rule in those times. The next conference was held near Carlisle, and Hanby presided, although Russel was there also. This was the first session of the Pennsylvania Conference, after the East Pennsylvania had been set off. Hanby presided. It was soon after his election for the first time to the bishop's office. The bishops then, as now, visited the conferences alternately. Russel presided at both the conferences of 1847 and 1848. There were but three bishops at this time, Russel, Hanby and Glossbrenner. From the Hershy Conference he was assigned to the Big Spring charge, in Cumberland county, Pa. A. Owen had served this charge the previous year, and was deservedly popular as a preacher and a man. As he had been there but one year, there was a good deal of dissatisfaction at his removal; but the new preacher did not find this out until the year was nearly out. He was blessed with an excellent revival at the principal point, so he was able to take a good report to conference, and, in compliance with a petition sent to the conference, he was returned the second year, although a single man.

Springfield, the village here, is a shabby old town, without enterprise or ambition; but the natural scenery is very romantic. Several large springs come out from an amphitheater of hills, flow together and make quite a stream. But that which above everything else makes him remember this field of labor and this year's work, is the fact that here he found the woman who was to aid him in his future ministerial work, in the person of Mary Jane Adair, to whom he was married November 14, 1848. Rev. J. C. Smith, his spiritual father, officiated at the wedding. It was a kind of universal law in the Pennsylvania conferences in those days, that a young minister must not marry until he had completed his three years in the active work, and finished his course of reading. He had carefully observed this rule, and there were therefore no impediments in the way of his marriage. His wife was, like himself, of Scotch-Irish descent, and reared under United Presbyterian influences. The United Brethren preacher and the United Presbyterian girl were united for better or for worse, and the union is still complete, only to be broken when the grim messenger shall come, which we hope will be many years hence. During all the years of toil and hardship which must come to every itinerant minister, and of which burdens his wife must bear a large part, Mrs. Dickson has shown herself a faithful, devoted, Christian wife, a worthy helpmeet in every sense of the word.

The first year he was on the charge he had his home with Brother David Brandt, who, with his family, was very kind to him, and was a faithful friend as long as he lived. The next year he lived with Brother Jacob Keller, who owned the house in which he preached.

It had been a distillery in former years, and was built over one of the springs. The audience room was above, and the stairs by which it was reached were on the outside of the building. It was supplanted some years afterward by a new brick building in another part of the village. This place was made memorable on account of an Annual Conference held at Father Kanaga's. A room was fitted up by Father Kanaga in the upper part of his residence, with stairs on the outside, for the accommodation of the conference. Here the fathers met for council, no one, not even the owner of the house, being allowed to be present. The stairs were still standing, and the room left as it had been prepared when Mr. Dickson went there to preach, but now church and stairs and house are all gone. Notwithstanding the general roughness of the place, the hills, and rocks, and woods, he enjoyed the work here very much. Its quiet gave him good opportunities for reading and study, which he improved, applying himself so closely to study as to injure his health for the time being.

While at this place, he was awakened one night to go to see a sick man, who lived about three miles away. He and the doctor started together to visit the man, to see what could be done for soul and body. They found the man to be very sick, and were sure he was about to die, and was not ready for the change. How very penitent he became, and what vows and promises he made as to how he would live if he only should get well again! By careful nursing he did get well, and was reputed to have become more wicked than ever before. This case, with others of like kind, did not produce in the mind of Mr. Dickson a very strong conviction in favor of death-bed repentances.

The stay of one year at Father Keller's was all that could be desired in the way of comfort and pleasant surroundings. Old Mother Keller, the wife, was one of the best of women, tender-hearted and kind. Her home was a great place for visitors, perhaps we had better say boarders, at big meetings; and for whom she could not do too much. She was the daughter of the Kanaga referred to elsewhere, and had from her childhood been trained to entertain preachers and people, and to do so with pleasure. When she was young nothing was thought of traveling forty miles on horseback to attend a big meeting. The people went for a purpose, and they returned, feeling that the time and labor had not been spent in vain. They did not in those days have missionary, church-erection, or Sunday school organizations, as we have to-day, but they had a good deal of heart love, and heart earnestness, which at times seem to be lacking in too many places, and with too many of our own people of to-day.

It was during this year that he was written to concerning the editorship of the *Religious Telescope*. His own name and that of John Lawrence were before the authorities as suitable persons for the place. He declined to be considered a candidate at all. Seven years after, when Bishop Edwards had charge of the *Unity Magazine* he wrote to Mr. Dickson and urged him to consent to become editor of that short-lived periodical. He had a strong aversion to the confined life which such a man must live. He would be outside to enjoy the pure air and the genial sunshine. This was one reason why he declined to teach school, and why he always enjoyed a circuit more than a station, when in the active ministry. The bishop's office gave him an opportunity to indulge in this busy, active, out-door life,

where he could come in contact not only with nature, but with the busy masses whose welfare he was seeking.

The Pennsylvania Conference, at its first separate session, in 1847, reported thirteen small charges, with a membership of about 1,700 communicants. The strong men of the conference were J. Russel, George Miller and A. Owen. Russel was a man of giant mind, which was well matured by self-culture. He preached usually in German, but did very well in English. George Miller was an able man in the pulpit, a wise counselor and an exemplary Christian. Owen became in after years one of the ablest thinkers and most polished speakers of the church. It is questionable if the church then or since has seen his superior. John Fohl was, perhaps, the most efficient man of the conference in the practical work of the ministry, although but ordinary in the pulpit. J. C. Smith was a rising young man, and became a very fair preacher, and effective in all the departments of a minister's work, preaching well in both German and English. G. A. Colestock and W. B. Raber entered the work in the Pennsylvania Conference soon after Mr. Dickson did, and both became prominent men, preaching on the best charges, serving as presiding elders, and a number of times as delegates to the General Conferences. Raber died in York, several years ago; Colestock is enjoying a pleasant home, although in somewhat feeble health, at Mechanicsburg, Pa.

At the Hershy Conference the educational question came up after this manner: The Allegheny Conference, at its previous session, had taken steps to establish a college to be located at Mt. Pleasant, within her own

boundaries, and had appointed a committee of two to visit the Pennsylvania Conference and solicit coöperation. This failed by a large majority, mainly for the following reasons: A number of the older members, in the main led by Russel, were opposed to high schools, as they called them; others thought they should have been consulted before the location had been determined upon, and did not feel like coöperating until they were assured that Mt. Pleasant was a proper place. Otterbein University (Blendon Young Men's Seminary) had just been purchased, and it was thought they had better not be too hasty but wait and see how it would go with the Ohio school. This latter was the view taken by Mr. Dickson, and so he stands on the record. Owen and Dickson afterward went to Mt. Pleasant as trustees of the college from their own conference. At that time they needed a president, and Dickson's name was mentioned as a candidate. Owen was chosen, and in Dickson's judgment the college never did a wiser thing than when the management made that choice.

After serving Hershy station one year, and Big Spring a year, he was, in the sixth year of his ministry, appointed to Chambersburg station. It was at this time in a very dilapidated condition. The church building was old and shabby, and in danger of falling down, and although we had a number of excellent Christian people in the church, we were poor, and for reasons not to be named here, somewhat in disgrace. Something had to be done, and done quickly. In the second year he was there, A. D. 1852, he undertook, in the midst of all these discouraging circumstances, to build a new church. The salvation of the congregation seemed to depend upon the success of the enter-

prise. He did nearly all the soliciting and collecting himself, and after much effort saw a brick building of one story, forty by sixty feet, completed and dedicated to Almighty God. It was at that time the best church in the bounds of the Pennsylvania Conference, and we are not sure that the church had a better building anywhere. This enterprise put a new life and a new zeal into the congregation. The people now concluded they were going to stay in Chambersburg. Mr. Dickson was here for three years. During the summer of 1852 the cholera raged in Chambersburg, but he remained faithful to his work, and did not leave it for a day. Many fell victims to the unrelenting scourge, among whom were some of the very best citizens. After eight years of absence he returned again, and for four more years he served this congregation.

During the eight years of absence he served as presiding elder for two years, and four years on Shopp's station. It was called a station, but was at this time a large circuit, embracing what are now known, besides Shopp's charge, as Mechanicsburg, New Cumberland, West Fairview and Yocumtown. He had a junior preacher with him and each one went round the circuit every four weeks. They had great prosperity in the way of revivals and accessions to the church. Three new churches were built. There was also the beginning of good times for Mechanicsburg. There had been preaching for some years in the old union meeting house, but little had been accomplished. It was apparent to Mr. Dickson that but little would be done until we had a house of our own. During the second year that he was on the charge, by a vigorous effort a two-story brick building, forty-eight feet by

sixty front, was erected. From that time it grew rapidly. Soon after, it was made a station and is now among the strong charges of the conference. During these four years his colleagues were Samuel Deitrich, H. Y. Humelbaugh, Jacob Wilt, and Prof. D. Eberly, all worthy and efficient young men, and all now dead but Eberly. One of the evidences of growth is the dividing up of large charges and the building of churches.

When in the spring of 1862 he was appointed for the second time to the Chambersburg Station, he found some subscriptions had been taken for a parsonage. He took hold of this work, pushed it forward, built the house, and occupied it the same fall. When he first went to Chambersburg he found Jacob Hoke to be one of the most active members of the church, and the longer he was there the more valuable did his services become. He was trustee of the church, secretary of the quarterly conference and official meeting, class leader, taught a weekly Bible class, was a wise counselor and a liberal contributor to all the interests of the Church. The Chambersburg congregation most probably never had a more worthy or more useful member. To the day of his death he was still a member and regular attendant on the services of the church. In later years he was a member of the Publishing House Board and other boards of the Church. He became the author of several valuable works, among them "The Great Invasion."

During the twenty-two years which Mr. Dickson spent as a stationed and circuit preacher, his labors were blessed with revivals on all the charges, and some were very remarkable revivals. The records of his conference will show that he never left a charge without leaving it in a better condition than when he took it. Probably none of his brethren in his conference have done more toward the building up of the interests of the Church and of the conference than he has.

With the exception of his first year, his whole itinerant life has been spent in Franklin and Cumberland counties. Having reached the period in life when his more active labors have ceased, it must be a real gratification to look back and see the progress the Church has made where he was permitted to labor, and that with others of his brethren he was permitted in God's providence to help bring about this result.

In 1861 he was a delegate, for the first time, to the General Conference. It met at Westerville, Ohio. J. C. Smith and W. B. Raber were his colleagues. He has been a member of every General Conference, either by election or *ex officio,* from that time to 1893. At this conference there was a good deal of attention paid to the secrecy question. A case from Sandusky Conference was up under an appeal, and after a number of flaming speeches a strong paper was passed, nearly unanimously making connection with secret societies an immorality. It was at this meeting that for the first time he met Isaac Kretsinger, familiarly known as "Uncle Ike." After he made his first speech he never lacked for listeners. It is safe to say that, whoever else may change his mind on this question, there is not now and never has been any question as to where "Uncle Ike" stands. At this conference Rev. J. Markwood was first elected to the bishop's office. Rev. Dr. L. Davis went out of the office to take the presidency of Otterbein University. Henry Kumler, Jr., was elected German bishop.

The General Conference of 1865 was held at Western, Iowa. Nothing of special interest occurred here, except that when the news of the capture of Jefferson Davis reached the conference room it produced quite a sensation, and a general good feeling was the result. At this time and place J. Weaver was elected bishop.

The General Conference of 1869 met at Lebanon, Pa. Here, unexpectedly to himself, he was first honored

in being elected on first ballot to the bishop's office and work, and was assigned to the West Mississippi District. He was reëlected to the same position at six General Conferences, making in all twenty-four years of efficient service as a bishop in the Church.

His extensive revival work, and the wear and tear of body and mind growing out of such arduous labors, were having their effect upon a constitution never very strong. Had it not been that the nature of his work was changed, in all human probability he would have been compelled to have given up the active ministry long since. To this extent his election to the bishop's office was a gain to him, and probably lengthened out his active life. It seriously interfered with his studies. In the earlier part of his life, he had overdone in this, and had somewhat impaired his health. But this necessary traveling from place to place, and the diversion of the mind from too close application to study, seemed to invigorate him, and in all probability added many years to his usefulness. Some time after he had been in the office, he was inquired of whether the Church had not come to a point where the office of bishop could not be dispensed with, and he gave in substance, as we now remember, about the following answer: "The bishop's office is not one of much honor nor authority in the United Brethren Church.

"Unless matters should materially change, the Church need have no fear of a hierarchy. There are some advantages in a quadrennial election of bishops, but, take it all in all, a life term has many advantages. The Methodist brethren have fully tried, and have expressed no general dissatisfaction with it. In our present condition we could not well do without these officers. At present, one of their principal duties is the soliciting of money at church dedications. Whoever can do this well has one of the elements of a successful bishop. The districting of the Church is a good arrangement,

but the bishop should be allowed to remain eight consecutive years on his district, if he is expected to reside on it.

"The greatest danger to be feared will be from our ambition. Seeking to be great rather than good will often lead to building up societies regardless of piety. It is not the water outside, but that inside which sinks the ship. So with the church when the world throngs her pale. As a denomination we have but little outside of our piety to depend upon. Other denominations have numbers, wealth, political and literary prestige. We are among the smaller denominations, and made up mostly of poor people. We have no author who has a reputation outside of our own denomination, and we have no one in the high places of the nation. If we lack in piety, we have nothing to build on, nothing to commend us to the people."

Bishop Dickson has been a faithful correspondent of the press of the Church. His style is plain, clear, pointed, and expressive. His busy life has made him a practical man, hence his writings are mainly in that particular line. While we may not always accept his views, he puts them clearly, forcibly, and without equivocation. We may not always believe in what he says, but we are sure he believes so. He has written nothing foolish. He writes to be understood, and the average reader knows what he means. The same disposition which crops out in his conversation, and makes him such a genial companion, shows itself at times in a quiet way in his writing. As an example of this we insert the following from a communication in the *Telescope* of 1869, page 209: "The mere appearance of the preacher will sometimes tell loudly of the conceit that lies within him. Instead of a plain, homely-clad, unassuming minister of Him who was meek and lowly, he is fixed up in the latest style of dandyism, his hair well oiled and carefully roached, his tie and choker

fastidiously arranged, his glittering chain dangling at his side, all as fine as a new pin. Were you to meet him anywhere else you would hardly suspect anything above a fop. A discerning man would suspect that all that gaudy array is intended to cover up a conscious deficiency of brains. Not so with the preacher; he thinks brains and broadcloth should correspond, and it would be a disrespect to so much mind to appear in common apparel."

We did not know the bishop in his earlier years, when in his physical prime, but in his later years we find him, not noisy nor boisterous, seeking to make up for lack of thought by a more than usual manifestation of lungs, but an earnest, plain, simple preacher of divine truth, aiming to bring home God's word with the least amount of verbiage, and with an artless manner to the heart and conscience of the hearer. The ideal which he has himself held up to young men in his diocese, he seeks to follow himself. "Let the minister feel in his own soul the weight of God's truth, the value of an immortal spirit. Let him remember it is a matter of life and death to his hearer; that he is dealing with eternal things, and that the great God is to sit in judgment upon his soul, and he will not have to *put on earnestness.*"

He always has a word of cheer for young men who are seeking to prepare themselves for the work to which the Master has called them, and especially if they have not had the advantages which others may have had, and he has nothing but reproof and displeasure for them who have no ambition to show themselves workmen approved of God. What an inspiration in these words to the young men for whom they were intended: "If our young men will rise to eminence, they must depend upon themselves, not others. They must realize that their powers are from God; that they are responsible to him for their cultivation and their use,

and that if they would be men of might they must not be satisfied with simply passing through the hands of an examining committee. They may do that and remain intellectual dwarfs all their lives. They must cherish a desire, not only to be equal with their brethren, but to be superior to them, not for the sake of a greater name, but for the sake of being more useful. To this end they must husband their time, they must have system in their studies, they must apply themselves day and night, that they may be master workmen. Indeed, if a young minister has little or no desire for intellectual treasures, all the instructors, counselors, conferences, and books in the universe cannot make a man of him; and if diligent and persevering in his studies, if he feels that his destiny, under God, is in his own hands, and acts accordingly, he need not be a whit behind the chiefest of his brethren."

If the men who see the pitfalls in the way and point them out in clear, plain terms to those who are in danger of falling therein, are worthy of honor, then the young men of his own conferences, if not, indeed, the whole Church, owe him thanks for such wholesome council as follows: "It is the misfortune of some young men to become prematurely popular. It is usually a great calamity, and one which indiscreet men and women often have much to do in bringing about. When a young minister learns that he is "petitioned for," and when in a dozen different ways he is praised to his face, he must know himself well if he is not spoiled, sometimes badly spoiled, by it. It is time he ought to know that these people who commend his excellence in this way are generally very poor judges of true merit. But, inflated with motives of self-greatness, he is apt to conclude that further toil in the path of improvement is needless; when he should be on the way for still higher attainments, pressing forward in the race for a laudable superiority, he sits down content

to spend the rest of his days in the enjoyment of his easily-gained hollow popularity. He should know that if he aims at nothing higher than popularity, his course is a foolish one. As he has covenanted to give his best powers to the service of God, it is highly criminal." (*Telescope,* 1869, page 201.)

Before we came to know Bishop Dickson, the impression was left upon us that he was not in very earnest sympathy with the educational work of the Church. We gathered this possibly from the action of his conference on this subject in 1847.

We are now sure that we held him responsible for that which the conference did, and which he did not favor. He may not have been so ardent at times as some of us who are younger in years, but a man could not have written and talked as he did and be opposed to education. Is there one of us who could not most heartily endorse the following? "If the minister can have the advantages of school training, so much the better, but he must not be disheartened in the race for eminence if denied them. In point of mental strength, and in capacity for usefulness, he may far excel others who have been dignified with a parchment, and who boast of some initial affixes to their names. There are intellectual giants who have never been favorites of the schools. It will, we presume, be true in all cases that men will never go above their standard. Many young men will remain intellectual dwarfs all their lives simply because they do not desire to excel, when they should be vigorously pressing onward to higher and still higher eminence in the domain of knowledge. They are content to pass from circuit to circuit, preaching the same sermons over and over again. Oh, what a body of able men we would have to labor in the Christian vineyard if all our ministers could be prevailed upon to cultivate to the utmost the powers that God has given them!"

We were once on a church board with the bishop, when another member of the board was urging some particular line of policy, which the bishop did not exactly approve. At the close of the session this same member said in our hearing, "Bishop Dickson is one of the best men I ever saw to show *how a thing can't be done.*" It was said in a little excitement, and perhaps not meant to be complimentary, and yet, after all, was it not a compliment to the man? The man who contemplates building a tower, we are told, will count the cost, and any thoughtful, prudent man will foresee the difficulties in the way before he ventures ahead with any policy. As we know him, the bishop is careful, prudent, cautious in his own private matters, and should be so in all others where vital interests are at stake. As an indication that he looks before he places his feet, during the twenty-four years that he presided at the conferences, only twice were his rulings appealed from, and in both of these cases he was sustained by the conferences.

Bishop Dickson was a member of the Church Commission provided for by the General Conference of 1885. He was opposed to the appointment of such commission, and when it was appointed refused to take part in its deliberations. His opposition was not so much to what was proposed to be done as the fear of the probable division it would produce in the Church. As to the wisdom of this action the events that followed must determine. While it has resulted in good, as peace has been brought to the Church, at that time the action seemed to have been premature.

During the quadrennium that followed he kept aloof as much as possible, determined if there should be a schism he would have no hand in bringing it about. He hoped the leading men on both sides would be able to come together and compromise without a division, and that he could be of more service as a neutral in helping

to bring about such a compromise than if committed to either side. When the division finally came, he did what he could, with tongue and pen, to hold the Church together. He never entertained the remotest idea of joining in a division. If he could not conscientiously have remained with the Church, he would have sought a home in some other denomination.

He was present at Frederick, Maryland, in 1901, and presided at the opening session of the centennial exercises held in connection with the General Conference.

The official souvenir, issued at that time by the Publishing House in honor of the completion of one century of the organized life of the Church, paid him the following tribute:

"John Dickson, D. D., is the only living ex-bishop in the Church of the United Brethren in Christ. All of those who preceded him in the high office of bishop have been gathered to the fathers. By the death of Ex-Bishop Shuck he stands alone as the ex-representative of this holy office which has been so faithfully filled by all the men chosen by the Church. Elected at the General Conference in 1869, he served until 1893, a period of twenty-four years.

"Doctor Berger, in Church History, says: 'He performed the duties of this trust with unflagging diligence, giving attention faithfully to every minute detail. As a presiding officer, whether over the General Conference or the annual conferences, he was clear, accurate, and strong, so that the progress of business was always safe in his hands.'

"As an expository preacher, he has been recognized as having no peer in the denomination. His early ministry was attended with great spiritual fruitfulness and soul-saving.

"In honoring the memory of our departed fathers of the Church, it is but fitting that recognition be given to

this living man of God, who toiled when work was difficult, and who has lived to see the Church of his choice enjoying the blessing of Almighty God, in that it is now performing no small part of the evangelization of the world.

"May the years rest lightly upon his shoulders, and in the evening of life may the light from the celestial city cast a halo around him."

He has not lost interest in the Church, as his contributions to the Church press conclusively prove. He is still a preacher in the Church, and magnifies his office by preaching not infrequently to our own and other churches as his health will permit. He preaches the same old gospel he taught the people threescore years ago, but with a deeper insight and a much richer experience. He has passed his eighty-second year as we count time here, and resides as heretofore at Chambersburg, Pa. As he sits and ponders over the past his heart may rejoice at the wonderful progress the Church has made since he first began to labor for it, and in all of which he has borne a considerable part. He is patiently and hopefully waiting for the Great Commander to release him from active service in the church militant and assign him his permanent inheritance in the "many mansions" prepared and kept for all there who have "fought the good fight," and then he shall be "forever with the Lord."

REV. MILTON WRIGHT, D.D.

Twenty-Second Bishop of the United Brethren in Christ

THE ancestors of Bishop Wright, in his family name, were originally from England, but for several generations have been of American birth. So far back as known their names are as follows: Samuel, James, Samuel, Benoni, Daniel, Daniel, the last named being his father. Both the Samuels referred to were deacons in the Congregational (Puritan) Church, and the first sometimes a public speaker. All these ancestors were believers in orthodox Christianity, and all, or nearly all, were personally pious.

The first Samuel came from England, probably in his thirty-fifth year, with his wife Elizabeth and five children, James being his second son, and settled at Springfield, Mass., about the year 1639. For the next one hundred and seventy-five years his ancestors lived in Massachusetts, Connecticut, and Vermont. In the year 1814 Grandfather Wright with his family removed to Ohio.

Dan Wright, Sr., his grandfather, was born in Lebanon, Connecticut, April 7, 1757. In the State of New Hampshire, February 3, 1785, he married Sally Freeman, daughter of Edmund Freeman, a prominent and much respected citizen of that State, whose brother was a member of Congress. His wife, the bishop's grandmother, had a clear mind and an excellent physical constitution. She was very humble, quiet, and unassuming. She was through life a faithful member of the Presbyterian Church. Her death occurred

at the age of eighty-six years, and her piety and sweetness of disposition grew to the last.

The mother's maiden name was Catharine Reeder. Her father, whose father and grandfather were both named Joseph, came from Virginia to Columbia, now a suburb of Cincinnati, about 1789. The grandfather Reeder was a man of rather delicate constitution, but possessed extraordinary athletic agility. He was commissioned captain of militia, and served as baggage-master to important trains sent out from Cincinnati. He was married, at Cincinnati, June 2, 1796, to Margaret Van Cleve, daughter of John Van Cleve, who was killed by the Indians, in the outlots of Cincinnati, five years before. Mrs. Van Cleve, after her second marriage to Samuel Thompson, removed to Dayton, Ohio, April, 1796, one of the first two families settled there, and there her son, Benjamin Van Cleve, was county clerk twenty-one years. The passage by boat from Cincinnati to Dayton occupied ten days. Mrs. Thompson was the first to step ashore, and found a band of Indians, who proved friendly to them, but who were persuaded to leave in a day or two.

The father, Dan Wright, Jr., was born in Thetford Township, Orange County, Vt., September 3, 1790. He was brought up on a farm, but obtained a good education for those days, and taught a term of school. He came to Montgomery County, Ohio, with his parents, when in his twenty-fourth year, where he was married to Miss Catharine Reeder, February 12, 1818. Three years later, with two small children, these parents removed to a piece of government land of eighty acres, which the husband had entered in Rush County, Ind. The young wife, now twenty-one years of age, was the inspiration of the removal, and largely of the success in overcoming the difficulties which beset the pathway of the new settlers. It was on this farm that the bishop was born, November 17, 1828, and here he spent

the first eleven years of his life. In the year 1840, the father having sold out, removed to another farm ten miles distant, in Fayette county, where he died in 1861, aged seventy-one years, and where the mother died six years later, in the sixty-seventh year of her age.

In intellect the father was strong and manly. He had keen perceptive and strong reflective faculties. His intuitions seemed remarkable. He was a man of strong convictions, but very tolerant of the opinions of others, and very ready to recognize all that was good in any person, religious denomination or political party. He was in advance of his neighborhood and age, in every controverted educational, social, moral or political reform, and he lived to see several of these victorious. No feature of his intellect and character was more marked than the strength and impartiality of his judgment.

About the year 1832, he banished ardent spirits from his house forever, henceforth tasting not, touching not, nor having a grain of corn for the distilleries at any price. He was an intense anti-slavery man and an out-and-out anti-slavery voter, voting for Birney in the year 1844. He was an anti-Mason from the son's earliest recollection. He was converted at forty years of age, but not a member of church, because those he otherwise harmonized with indorsed human bondage. He died in hope of immortality, in 1861.

The mother had a ready, clear mind, of ordinary strength. Her feelings were very fine, and her countenance was very expressive of them. She was a woman of strong sympathies. Her conversational powers were quite good, and her social qualities interesting and winning. She was converted before the

bishop was born, and for a number of years was a member of the Methodist Episcopal Church, though really a Presbyterian in church preference.

Her last days were full of patience, heroism, and longing for immortality. She died in 1866. Affectionate, self-sacrificing, thoughtful, pious, she could not fail to have a warm place in the hearts of her children.

The children of this family owed most, religiously, to the mother. Her extraordinary power over their hearts, her systematic talk right into their hearts, her deep concern for their spiritual interests and never failing prayer for them, had an influence seldom equaled. To her more than to all other human instrumentalities the bishop owes his religious impressions. In speech the father was remarkably pure, free from anything that would offend modesty and delicacy.

The oldest brother, Samuel Smith Wright, was ten years the bishop's senior. In physical and mental powers he was probably endowed beyond any of the family. It was generally predicted that he would be a minister; but by a fatal fever prevailing in the region where he was teaching, he was cut down in eight days. His death-bed was the scene of the grandest Christian triumph.

The second brother's name was Harvey. To his advice the bishop probably owes more than to any other person his early desire and efforts for careful mental improvement. He married well and has a large family. He has done well financially, and is living on a fine farm. He is an able and well gifted Baptist minister of the old school, and is well known in his church, throughout his State, and in neighboring States. He was the most gifted of any of the family in speech.

William was over three years younger than the subject of our sketch. He was his playmate, schoolmate, church mate, and conference mate. He was meek, diffident, faithful, affectionate, and from his childhood uncommonly good, even for a good boy. From his youth to maturity his complexion and features resembled those of a handsome little girl. In his manhood he was large and fine-looking. An attack of dyspepsia so impaired his health that his wit in conversation and public speech were never fully regained. He had great amiability of disposition and meekness of spirit. When he died, he lifted his feeble hand, and, with his feeble voice, his eyes bright with joy, exclaimed, "Jesus! Jesus! home! home!"

His sister Sarah was four years his senior. At the age of nineteen she was married to Charles Harris, and at her death, in 1868, she left ten children. She died expressing a hope in Christ.

On the 24th of November, 1859, the bishop was united in marriage to Susan Catharine Koerner, of Union County, Ind. Her father was a native of Schleitz, Saxony, and came from Hamburg to America after he had reached his majority. For the last fifty years of his life he was a prominent member of the United Brethren Church. He died at the age of eighty-six.

Mrs. Wright was converted at fourteen, and joined the Church. She attended college at Hartsville, and came within three months of graduation, but was not ambitious for the degree.

Mrs. Wright died in Dayton, Ohio, July 4, 1889, of lung trouble. She lies buried in Woodland Cemetery, awaiting the call of Him she loved.

Of the children of Bishop Wright, five are living and two dead. The dead are twins, who died in early infancy. Of the living, the oldest, Reuchlin, married Miss Lulu Billheimer.

Lorin, nearly two years younger, is also married, and a resident of Dayton, Ohio. For some time he was engaged with the John Rouser Company, contractors, but is now employed in street sprinkling.

Wilbur, born in 1867, has not graduated in high school on account of itinerant changes of residence. He is well read in current events and in history, and has excellent gifts as a writer. He now resides in Dayton, Ohio, and is a member of The Wright Cycle Company.

Orville, born in 1871, was a neat and facile compositor, and for a time with his brother ran a small job office. He is now a member of The Wright Cycle Company, and doing a good business.

Katharine is the only daughter, born in 1874. She is a graduate of Oberlin College, class of 1898, and is a teacher of Latin in the Dayton High School. She was a faithful student, graduating with honor, and has proved herself a skillful teacher.

All the children were converted in early youth. All joined the Church, and, so far as known, still profess religion. There has never, from earliest childhood, been a known stain on the morality of any one of them. Family worship was always observed in this home, the husband and wife leading alternately in the devotions.

Bishop Wright was born November 17, 1828, in Rush County, Indiana. The county had been first settled about seven years before. There were still Indian tribes lingering in portions of the State, but they were on friendly terms with the white population, and in no way molested the new tillers of the soil as they hewed the forests and cultivated their fields. Help was scarce, and the frontiersman was obliged to enlist the services of his entire family. The greater part of the outside help which they did secure came from across the Ohio River, and they afterward became land-owners. The neighborhood was largely composed of Kentuckians, a

people, with pro-slavery prejudices, and caring little for education. The schools, however, with a few exceptions, were fair, and he enjoyed them. He afterward attended the schools in Fayette county, where the teachers, as a rule, were more competent. In addition to the branches studied in school he pursued several at home, which proved to be of great advantage to him when he afterward pursued the same studies at Hartsville College, which he attended in the days of President Shuck. He did not finish the course of study. The honorary degree of doctor of divinity was conferred upon him by Westfield College.

The memory of those early school days, when he was but eight years of age, often comes back to him, and the discussions which took place with his ignorant and incredulous schoolmates on the shape of the earth and its motions — some of them so ignorant as to think that the earth might be set upon a great rock. They also talked on slavery; and there was the instinctive horror in their hearts toward its outrages and uncertainties, which was overbalanced in those boys by the fear of saucy free negroes, and the danger of their walking with and marrying white girls.

He was early impressed with the danger of abolitionism, but had a profound sympathy for the bondmen, and longing for their liberation. His father voted for Birney, and the bishop in those youthful days was a constant reader of anti-slavery literature. His first presidential vote was cast in 1852, for John P. Hale, the Liberty candidate. He took a lively interest in politics from the year 1840 till the close of the Rebellion.

When the war began in 1861, he was confident that

it was providentially intended to overthrow slavery. Soon after he preached a sermon in his neighborhood (Grant county, Ind.), in which he indicated his confidence in the result. He said: "The president does not mean it; congress does not mean it; but I am confident the *Lord* means it, and will bring it to pass." He preached a few sermons on the war, temperate in word but radical in principle. He never preached a military sermon, nor did he in his ordinary preaching mention the controversies of the war. This has been his usual course with regard to all questions of controversy in the nation and in the church.

When the war closed and slavery was dead, while he did not favor restoring the rebellious States to their former standing in the Union without abundant guarantees, he did favor the greatest leniency toward those lately in Rebellion, including the leaders. He preached a sermon on the subject, commending the course urged by the prophet Elisha (II Kings VI: 21, 22) upon the king of Israel when the Syrians were delivered into his hands. He counseled him not to "smite them," but to feed them, and thus make of them perpetual friends, which was the happy result. In the General Conference at Western, in 1865, he expressed his disapproval of an item in the resolutions on the state of the country, which said that "We insist upon it that the penalty of treason be visited upon the leaders of the Rebellion." The report as a whole embracing a number of resolutions, he voted for after this protest, without insisting on a division of the question.

He preached a sermon at Dublin, Ind., at the time of the restoring of the flag on Fort Sumter, and the next day at a public meeting of the citizens was re-

quested to preach a sermon on the death of President Lincoln, who died that morning. An hour after the request was made he delivered the discourse, in which he expressed reasons for high appreciation of the martyr president, but some apprehensions concerning his successor, which were too soon realized.

As to his labors as a teacher, we may say he began in the common school, a few days after he was of age, and continued to teach a part of his time for ten years, teaching about eight school years in that time. He was fond of science, fond of children and youth. And after experience had taught him the art of government by mental and moral forces, he was an enthusiastic lover of the profession. With few exceptions he had the good-will and warm friendship of both pupils and their parents. He taught for a short time in the preparatory department of Hartsville College, but taking sick the day of the opening of the next year, he gave up the school, and never taught in that department again. In 1857 he was sent by the board of missions to Oregon. He had the Panama fever on the voyage; and the Panama chills following, it made him an invalid for three months. His physician and brethren decided he would not be able to travel the mission to which the conference had appointed him, so he resigned. Late that fall (1857), the building for Sublimity College being partially ready for occupancy the board of trustees employed him to teach its first term. At the end of the year he was employed for another year, which closed only a few months before his return to the States. In this institution he took the liveliest interest. The school had quite a good reputation in that county, and throughout the Willamette valley.

His years here, including much ministerial labor, were among the busiest of his life, and very happy ones. In the school and among its patrons, he found a host of the best and truest friends, whom he has no desire to forget.

After returning to the States and spending several years in the itineracy, he was elected to teach in a theological department of Hartsville. The election was by a joint session of White River and Indiana Conferences, he having been previously nominated by the board of trustees of the college. He was also appointed as pastor of the church. This year was one of hard but pleasant labors, and with successful results in both departments.

Before the close of his first year at Hartsville, he was elected editor of the *Religious Telescope*, so that his connection with the theological chair ceased at the end of the first year. It was probably the bishop's lot to be the first teacher of a theological class authorized in our church. This chair continued several years after the opening of Union Biblical Seminary, and had one graduate in 1880, now one of the most useful ministers of White River Conference. Since that time he has been solicited to take a place in the faculty of several of our colleges—once as president—but always refused to entertain the thought.

In those early years was an impression, which was accepted as real, that his labors would expose him to unpopularity in a strong degree, in opposing prevailing popular evils. From the time of his conversion he labored to prepare for this work by reading and training his mind to think. He was passionately fond of oratory, yet had very imperfect ideas of elocution. He

often declaimed in the fields or woods, and often delivered original and extemporaneous speeches to imaginary assemblies. For several winters he attended a debating society. From this small society went out four preachers, four physicians and one lawyer—all of these successful in their professions.

From his twelfth year he had abundant access to books from a public library and several private ones. He used all his spare time in their perusal. He read rapidly, but understandingly, and had a quick and retentive memory. About his sixteenth year he began to train his mind to steady, continued and systematic investigation of subjects. In this he was a rigid disciplinarian. Continuity of thought, at first difficult, at last became almost involuntary, and sometimes he had to rest his mind by some expedient to draw it from its labors.

He was converted in June, 1843, when alone at work in his father's field. It was not in connection with any meeting nor in time of a revival. A conversation of his mother with him when he was about eight years of age left an impression which was never effaced. He became a praying child, although never intentionally in the hearing of anyone. In some sense, but not in the strongest sense, he was a seeker of religion. He soon realized that an unconverted heart was depraved and at enmity with God. He was then about ten years of age. His judgment was strengthened, but nothing short of conversion could make him a heart believer. He attended church and listened attentively to every word of the preaching. He often left church powerfully impressed and fully resolved to be converted, but these impressions wore off again and again, for

a month or two. In the year 1843 he was more than ever a seeker. One day, as he worked in the field, the love of God was revealed to him. He felt that change from death to life which made him no longer a child of this world, with predominant earthly hopes and desires, but a child of God, whose desires and hopes were in Him. There was no sudden revolution from great anguish to ecstatic joy, but he had a sweet peace and joy he had never known before. He felt that he belonged to the Lord, soul and body, and all that he was or ever hoped to be. Whatever there may have been of shortcoming, this has been the ground he has endeavored to stand upon, theoretically and practically, since then. From the day of his conversion he sought to abide in grace. Often he experienced his spiritual leanness, and often again was filled with rich supplies of grace. For the next four years he gained in strength and experience and knowledge, though a member of no church organization. In his feelings he was more attached to the Methodist people with whom he was associated. He had a very favorable opinion of the Presbyterians, whose ministers visited the family.

But he did not believe in some very important tenets of the Presbyterian Church. He neither liked the Methodist Episcopal Church polity, nor the fact that he found that church largely filled by persons, who in his judgment, seemed to be there from motives of popularity.

His attention was called to the United Brethren Church, especially by the pure character, ability and disinterested labors of Rev. John Morgan, of White River Conference, whom he had known from childhood, and whom he still esteems as one of the best and grand-

est men he ever knew. He examined the usages, doctrine and government of the church, and decided that this church, respectable, but not cursed with popularity, suited him. He attended quarterly meeting at Andersonville, and there made up his mind to join the church, which he did at the close of the Sabbath sermon. He was baptized by immersion by his pastor at a meeting held at his father's house two months later.

When twenty-one years of age, and seventy-five miles away, the quarterly conference sent him a permit to exhort, and six months later changed it to a regular exhorter's license. After he had exhorted several times, he was induced by his pastor to take a text, which he did the evening of the day he was twenty-two years of age. About fourteen months later he was licensed by the quarterly conference to preach, and nineteen months later, August, 1853, was admitted into White River Conference, and ordained three years later by Bishop Edwards, at Abbington, Wayne county, Ind. After he received license to exhort, he was busy in public labors, especially after he received license to preach. Two years after he was admitted into Annual Conference, though not a candidate for work he was persuaded to take a field of labor, and was appointed to Indianapolis mission station.

The next year he was appointed in charge of the Andersonville circuit, in the bounds of which had been his home most of his life. The work was discouraging on account of the unfaithfulness of his predecessor, who had joined the Freemasons, denied it to the brethren, and, when he could conceal it no longer, withdrew from the church.

Before the close of this conference year he was sent out by the board as a missionary to Oregon. Rev. William H. Daugherty, wife and child, and Mr. Wright started, July 6th, from New York by ship, with Rev. T. J. Connor, who had returned to attend the General Conference and secure additional missionaries. They passed Watling Island and Cuba, took on coal at Kingston, Jamaica, crossed the Caribbean Sea, spent one night at Aspinwall, crossed on the Isthmus railroad to Panama, and set sail the same day for San Francisco. He escaped seasickness, which few did, and had a very pleasant time until within two days of San Francisco, when he was attacked by Panama fever. One-half day there was a lonesome and sick one, almost fainting as he walked to the ship, and was quite sick until after they reached Portland and Oregon City, some days later. They took a small steamer, on the Willamette, for Butteville, but the water was so low that they grounded on a rock. After unloading the boat as much as possible it was pulled off with its engine, using pulley power to increase its force. Landing at Butteville, an hour's ride took them to Mother Childer's, on French Prairie, where they found a good Christian home and where Mr. Wright staid a few weeks, during which time he had a re-attack of the fever. After this he went to a camp meeting on Yam Hill river, where he had another attack of fever, which was now wearing into the form of chills. He then went to another camp meeting, on the Willamette, ten miles above Corvallis, where he had the erysipelas, and many came to see the new missionary with his swollen, painted face. Next he went to conference, where he had another attack of Panama chills.

He was appointed to Lane mission, but resigned with the advice of his physician and presiding elder and others. He went by invitation of Rev. Jesse Harritt and wife to their home near Salem to stay till he should regain his health. It was a hospitable and pleasant home indeed. He can never forget the kindness of its inmates.

In November following, as before related, though rather feeble, he took charge of the first session of Sublimity College, where he taught six months. During that time his health so improved that he did almost as much ministerial work as a regular itinerant. An unhappy neighborhood trouble had nearly rent the church there, and he exerted himself in bringing the elements into closer fellowship, and the difficulty died away ere long. The pastor, Rev. J. B. Lichtenthaler, was a principal agent in this reconciliation, an able preacher and a prudent counselor. He went to rest about one year ago.

In the Spring of 1858, Oregon Conference approved of the proposition of the board of trustees to allow Mr. Wright to remain a year as principal of Sublimity College, and gave him charge of the Marion circuit, of which Sublimity was one of the chief appointments, with the agreement that he should depend on the school for support, and should have an assistant pastor, who should be supported by the circuit. Rev. J. Kenoyer, one of the most useful itinerants of the conference, and one of the ablest preachers of the church, was appointed as his assistant. His superiority over Mr. Wright in age and experience rendered their official positions incongruous, but seemed not in the least to disturb either their personal feelings or the

good of the church. Mr. Wright's labors were mostly devoted to the vicinity of the college. Without him the circuit would still have been exceedingly well served. The school interests and the church interests at Sublimity were at their best. At the close of that year, though the executive committee were instructed to employ him another year, he declined and was appointed to the Calipooia mission, a work adjoining Marion circuit. He traveled this work about six months, and returned to the States, as he had indicated at conference.

Mr. Wright was very much attached to Oregon as a country, and to Oregon Conference and its people. Probably he never loved a country, a conference or a people so much, before or since. He came back to the States for his bride, and with the contract that she return with him to Oregon; nor was it any fault of hers that he did not return. He thought that sea and land travel of over 14,000 miles, going and returning, was enough, unless he went to stay for life. The isolation of Oregon from the States east, and some other considerations, determined him to remain east awhile. He was soon so absorbed in the work here that it seemed difficult for him to leave. The cherished hope of seeing the land of his early success was never realized until he returned as bishop of the Pacific Coast district in 1885.

After his return to the States, he taught school two terms, there being no vacant itinerant field near. At conference, August, 1860, he was appointed to Marion circuit, where he moved on a farm of his own. The next year he was elected presiding elder, and assigned to Marion district. The next year he was

placed on Dublin district, to which he removed, fixing his home at Dublin. The next year he traveled Indianapolis district. He located, August, 1864, for one year, intending to return to Grant county and take charge of an adjoining small mission, but selling his property at Dublin, and finding arrangements to get possession of his home in Grant county difficult, he bought property in Henry county and remained in Dublin till spring. The pastor of Dublin circuit wishing to resign, he took charge of it three months after conference, and was upon it the rest of the year. He did not go to the next conference on account of a long and severe spell of fever, that was almost fatal, but was appointed to Williamsburg circuit, which he was unable to occupy for some months, but upon which he afterward bestowed much labor. He had a number of revivals. His part of a year on Dublin circuit was without any extensive revivals, though a year of fair prosperity; but the beginning of the year 1886, on Williamsburg circuit, was a time of great revival. There were 220 accessions to the church, and probably more than that number of conversions. At one place he had over a hundred conversions in twelve days, and sixty-seven accessions, about thirty of the converts joining a year later, and some of them at other appointments. Here a new church was built a few years later. That winter he went from one revival to another, and at one time had three revivals in active operation at once.

The next year, 1866–7, he was elected presiding elder again, and assigned to Marion district, and the next year reëlected and put on Dublin district. The year following he was stationed at Hartsville, having charge of a theological class in the college. There had been

no considerable revival here for several years, and the church influence on the college students was too little. He labored hard to overcome these difficulties. He had a revival of some weeks' continuance, with fifty-six accessions, and probably an equal number of conversions, a large portion of them students of the college. Before the end of the year he was transferred to the editorial chair of the *Telescope*, and while at Dayton preached considerably there and abroad. He dedicated a large number of churches in Ohio, Indiana and Michigan

Previous to his twenty-third year the bishop had written but little, and what he did write was largely in verse, composed while at his daily work, and afterward written down. Previous to his twenty-eighth year he had written perhaps a half-dozen articles for the *Religious Telescope*. In 1856 the editor complimented him by saying his copy was the neatest of any other except one, and in 1857 he said further that he had purposed, if the recent General Conference had granted him editorial assistance, to have secured Mr. Wright's services.

Twelve years later, when he started to Lebanon, Pa., to General Conference, he did not know that any one had any idea of making him editor, though there had been such talk. When asked early in the session if he would serve if elected, he declined, and sought to lead to a different result till after the brethren settled down positively on his candidacy. He still did not expect to be elected. The bishop was not in any caucus, and favored none. When the time of election came on he would have been elected on first ballot if he had not voted. The same was true of the

second ballot; on the third ballot, though he still voted against himself, he was elected by three majority. We have learned from Bishop Wright himself, that never in all his life did he vote for himself for any office. The board of trustees having the election of an assistant, elected, without consulting him, Rev. D. Berger, his predecessor; yet he had indicated to his friends, and possibly to Brother Berger, his wish that he should fill the place. In the main their relations were very pleasant. A month was given him by his enemies to leave the office, but he stayed eight years. He gave attention to his own business, and allowed others to do the same. He always aimed to give to those of different opinions from his own their full share of space proportionate to the numbers they represented, and more than their share in proportion to the number of communications sent in on this question. He says: "I aimed to make such a paper as would promote the most piety, intelligence and efficiency in church work. My ideal of a church paper is not one that panders to false tastes, sinful weaknesses, and by simulating good fellowship with all things, rises into a popularity not unlike that of many secular papers. Jesus did not thus pander; the Bible does not; but the unscrupulous politician or editor does."

After his reëlection in 1873, he had the assistance of Prof. W. O. Tobey, and after they learned to know each other, they got along in the difficult relation of co-editors very pleasantly. Bishop Wright's own estimate of him was that he was a learned, able and good man, who needed an associate who could have influence enough with him to check him when he needed it, and spur him at other times; that he had the finest

knowledge of the meaning of every word of the language of any writer he had ever known in the church; that he was ill adapted to stormy seas, yet was a noble man.

While in the office, it always fell to the bishop's lot to do too much drudgery, sometimes as much as any man ought to do if confined to that alone. This often gave him too little time to think, and brought him to his leading editorials worn and wearied; something that ought not to be. He felt at the end of eight years that he not only needed a vacation from editorial labor, but that the feelings which were crossed by his election and reëlection, and eight years' administration, would make it wise to have a new man unembarrassed with these drawbacks.

He never sought discussion in the columns of the paper with our own leading men, but rather to avoid them. When forced upon him, he did not dread them, but sought to abridge them, and do his part to limit their asperity. But in this department of controversy he got testimonials of appreciation from many leading and strong men in the Church, and these testimonials, still preserved, are, in his judgment, the highest praise he ever received from his brethren.

In 1882 he started the *Richmond Star*, a monthly folio, published at Richmond, Ind., during three years. In taste and neatness of dress, its friends thought it was among the best, either of official or unofficial publications, except our Sunday-school publications, ever printed in the Church.

The special object of the *Star* was not to compete with or oppose the *Telescope*, but to give information and argument against the wiles of secretism, much of which an official organ of the Church could not properly do. The *Star* had a good circulation, though every effort was made by some officials to repress it. Some donations were furnished voluntarily

the first year, but after that the paper was self-supporting. He lost nothing, and made nothing. But for his previous acquaintance with publishing matters, he should have lost, undoubtedly. At the General Conference of 1885 he surrendered his enterprise to the anti-secrecy brethren.

He is fond of writing under favorable circumstances, and likes editorial work. A large part of his editorials were never rewritten. He would prefer in a leading editorial to first take brief notes, then write rapidly, next condense and correct. He has a variety of methods, according to his frame of mind and topic.

According to his ideal of editorial work, it is the duty of an editor to uphold the right, oppose the wrong, inform his readers on necessary facts and questions of the day, to seek the largest help from able writers in the Church, allowing them their own style and language, and to do his best to give respectability to the productions of illiterate writers. He must put some unity and conservatism into the paper as a whole. His paper should foster every good institution, especially in the church.

Of his public addresses, outside of his usual duties, two baccalaureate sermons (at Westfield and Western) and several college addresses form one part. He also delivered an extempore address before the National Anti-Secret Association at Cincinnati, in 1872, and one before the same society at Pittsburg in 1875, published in full in a leading Pittsburg daily, and in the *Christian Cynosure;* also one before the State Anti-Secrecy Association, at Wheaton, Ill., in 1878, which was published in the *Telescope* and the *Cynosure.* He also delivered an address before the Congress of the Churches and Christians in Chicago, in 1887, which was published in the *Cynosure,* and which he regards as the most thorough and able effort of his life. He delivered an address before the theological class of 1869,

which was published. Besides these he delivered addresses before other conventions and public assemblies, which were never reduced to writing. He attended the first national Christian association opposed to secret societies, at Pittsburg, in 1868, and the National Temperance Convention in 1868-69, and the "Christian Amendment" convention in Cincinnati, and several other national and State meetings for various objects.

After eight years as editor, he was elected bishop and placed on West Mississippi District, holding in the succeeding four years about fifty-seven sessions of annual conference and traveling annually from six to eight thousand miles. He also attended protracted meetings, (usually attended with revivals,) besides addresses, sermons on Sabbath, etc. A local object was the building up of the society at Cedar Rapids, Iowa, which he had chosen for his residence in the district, and the securing of good property there, in which he had been credited with a good share of the success.

At the General Conference of 1881, he was not reelected to the bishop's office. There were probably some good reasons for this result, and others less commendable. The good reasons his friends and those less friendly could easily tell. Of the others we may mention three which have been suggested: 1. He was opposed by the Liberals as the representative of unflinching anti-secrecy principles, though none of them, so far as known, accused him of partiality in his administration. 2. In a conscientious administration he was liable to personally offend a few who became delegates, and only a few. 3. In one conference an evil man had the ascendency and used all his arts, not only to hold his friends, but to injure the bishop's influence, when he found it could not be made to implicitly serve his purposes.

He put forth no claim to a reëlection, and held that he had no right to assume any claim on the office. He

returned to his conference and traveled as presiding elder each year till he was taken away by a reëlection to the bishop's office in 1885. These four years were successful years. One of his aims was to raise the standard of ministerial salary.

His first bishop's district embraced the whole country occupied by the Church between the Mississippi River and the Rocky Mountains, and Wisconsin and Rock River Conference of Illinois. The conferences were Missouri, Osage, Kansas, West Kansas, Colorado, West Des Moines, East Des Moines, West Nebraska, East Nebraska, Iowa, Rock River, Wisconsin, Fox River, Minnesota, and Dakota. West Kansas and West Nebraska were organized during his administration. His last district embraced all west of the Rocky Mountains. Walla Walla Conference lies between the Rocky and Cascade ranges, both in Oregon and Washington. Oregon Conference, all west of Walla Walla Conference in both. California Conference embraces all of California State occupied by us.

He was first eleeted bishop at Westfield, Ill., in 1877. His last election was as unexpected as it was undesired. He could not see how he could attempt to fill it. A large number of delegates, several Liberals among them, said it was providential, and urged that he hold to it. With misgivings he did, but he left conference wishing he had promptly resigned. He filled out the year in his conference and went to the coast, seeking a place for his family, but concluded it was best to leave them in Dayton. He spent six months of each year in incessant itinerant work on the coast. Providentially, he has in the last twenty-eight years never been hindered from more than one or two appointments on account of his family.

In his judgment, a bishop in our Church economy should be more than a presiding officer. He is a general superintendent, and it is his duty to see that the

laws are executed. He should promote the general work and aid all our institutions. He should conserve the constitution, laws, and principles of the Church, or resign. The office is necessarily a conservative one, as all presidencies must be; but it must also be aggressive. He should exercise his influence and skill to overcome local and incidental freaks of conferences, and should shield the weak from the injustice or caprice of those in power. He should inspire the itinerants with spiritual energy and enthusiasm. His work largely consists in planning, and weighing the plans of others, and not so much in pulpit and evangelistic work. Piety, wisdom, magnanimity, impartiality, and freedom from pretenses and demagogism should be prominent in his character.

In his three years on the coast he labored hard, and did much evangelical work during the half of each year. The field had difficulties that persons not on the coast fail to see, and hence they indulge in much unwise criticism of the work there. On account of his wife's feeble health he did not remove his family, and hence, after seven or eight thousand miles' travel, and six months absence, returned home each year. The nature of the field requires only a little less travel if the bishop lives on the coast. At home he spent not a little of his time in correspondence with the district, still having, when away, a careful oversight of affairs and counseling those who are in the field.

While the bishop is conservative, he is independent in his judgment, and aggressive for that which he believes to be the truth. In an editorial, January, 1870, on "Women as Physicians," he said: "That women have the capacity to become successful physicians, no one can have any doubt; and that virtue and decency would place in their care the treatment of their own sex in such cases as involve delicacy, is too clear to require an argument. We hope the day is not far dis-

tant when female physicians will abound. We have no doubt they will excel in this practice, and we are sure that virtue and decency in both sexes would be not a little advanced by the accession of intelligent, noble-hearted women to the medical profession. We do not doubt that another generation will find woman filling her proper place in this profession, free from the prejudices which now beset her path, with a tenacity not repelled by the spirit of caste, which disputes every inch of the advance of colored men in personal and political elevation."

His Hartsville friends who knew him best speak of him in the most complimentary terms. "As a student he was quite industrious and showed more than ordinary ability. He then exhibited the same elements of character which have been so prominent in his life in later years. He was more than ordinarily cautious, conservative and methodical in all that he undertook, and when he once decided his course he was hard to turn from it. . . . His success as a preacher is attributed in good part to the purity of his life, his unfeigned piety, his good social qualities, and to his systematic work."

At the General Conference in Fostoria he was one of the thirty-four men who protested against the appointment of a Church Commission. At this conference he was elected as bishop for the Pacific Coast. When the bishops' quadrennial report was made, in 1889, he dissented from the part referring to the Church Commission and declined to sign it. When the report of this Church Commission was made he talked and voted against it. When the bishops gave notice that the action of this body had been approved, and that conference was now acting under the revised Constitution, Bishop Wright and a dozen or more of the delegates who sympathized with his views, withdrew from the body and organized another conference, which they claimed was

the true and valid one. To distinguish them from the main body, they have since been called the "Radical United Brethren Church."

Mr. Wright at this time was elected bishop by these seceding brethren, is a bishop at the present time, and still in active service, although almost seventy-five years of age. His residence is in Dayton, Ohio. We regret that he felt called to withdraw from our communion, but his convictions of duty may have allowed no other course.

REV. NICHOLAS CASTLE

Twenty-third Bishop of the United Brethren in Christ

THE grandfather of the subject of this sketch, Nathan Castle, was born A. D. 1761, and died September 20, A. D. 1825, in his sixty-fifth year. But little more is known of the father's history, as he died when our subject was a little child. The mother's maiden name was Harriet Van Brunt. She survived her husband eleven years. The father, William Castle, was born April 9, 1796; the mother, January 6, 1804. They were united in marriage A. D. 1821. They lived for a time at Canandaigua, Ontario county, N. Y., from whence they removed to Ohio, settling near what is now known as Upper Sandusky. It is not known exactly how long they lived here, but they removed to Elkhart county, Ind., as early as 1835 or 1836, where they spent the remainder of the brief days of their earthly pilgrimage. The father died September 25, A. D. 1839, and the mother October 22, A. D. 1850. They sleep in a little rural cemetery just across the line in the edge of Michigan, awaiting that time when death and the grave can no longer dominate the dust of the sleeping millions of earth.

There were born to them seven children, all sons, only three of whom, however, survived the period of infancy. Our subject was the youngest, hence the proverbial son fated to be either a doctor or a preacher.

His mother was an invalid, having for many years an ulcerous formation that finally terminated her life.

She had a hard battle with dire necessity. If the family had wheat bread Sabbath morning and tea or coffee once a week they thought themselves well off. The wolves were thick around, but there was one wolf more troublesome than all others; that menacing wolf, whose gaunt attenuated form told of ebb-tide in the line of living.

The support of the family was principally made by the mother and the loom, weaving rag carpets, linen and linsey-woolsey. There rises out of the accumulated rubbish of nearly fifty years ago a little old-fashioned spinning-wheel which the mother made daily sing its monotonous and life-weary song, while her deft fingers drew out the threads of gossamer. How weary the boy grew of the whirr of the wheel, the rush of the flying shuttle and the double thud-like sound of the swinging lathe. But what must have been the weary, tired feeling of the foot and hand that gave to all this machinery its continued momentum?

As to the religious character of these parents, so far as known, neither made any profession or had any church identity. His memory of his mother is that of a very moral woman, who revered religion and honored its professors. She entertained the ministers of the Gospel and opened her door, in the early day, for religious services. It was in this way that the boy came to carry with him through the years the memory of certain United Brethren ministers.

He was born October 4, A. D. 1837, in Elkhart county, Ind., two and one-half miles from Bristol, a beautiful little hamlet on the southern bank of the St. Joseph river, not far from this beautiful River of Lake Michigan, which was first called "the River Micamis"

in 1679. This is historic ground. In the year 1711 there was a missionary station located about sixty miles above the mouth of this river by a missionary named Chordon, and in 1721 was visited by a distinguished French missionary named Charlevoix. Here were two Indian villages, one of the Miamis, and the other of the Pottawatomies, both of them mostly Christians.

Only those who have lived in the earlier days of Indiana's history can tell how rustic the people were in their manner of living. The old log cabin rises distinctly into view on the field of vision. "How dear and cherished the memory of that old log structure where mother lived! She was the queen in that rude doorway. Poverty reigned all around, but mother lived within, and this made it a palace." In memory he can still see the smoke curling above that column of sticks and mud, the old-fashioned fireplace, with its back-log, the mantel, the crane on which the pots were hung for cooking, the old-fashioned tin oven for baking bread, the heavy table, the rude cupboard with some blue-edged plates standing in a row on their edges against the wall, while around the room were scattered a few splint-bottomed chairs. There is the home made, old-fashioned door, hung on wooden hinges and fastened by a wooden latch which was raised by one on the outside by pulling a leather string. For safety at night this latch-string was pulled in; but for friends and neighbors, and even strangers, the "latch-string was usually hanging out."

Only three of seven children survived the period of infancy. The oldest brother, William H., named after the father, was a slender, frail man, seldom having a day of conscious freedom from disability. He died A.

D. 1851, at the early age of twenty-seven years. He was most remarkable for his patient endurance when under trial and provocation. He held the office of class leader in the United Brethren Church and was a reader of the *Telescope* when published in Circleville, Ohio. He died of throat trouble after a very brief illness, and sleeps with kindred gone.

The next older brother, Franklin, survived the death of Henry only a little over one year. In the spring of 1852 he started for California, engaged to drive cattle through; but he never reached his destination. He was overtaken by the cholera and died June 9, 1852, at the early age of twenty-one years.

His boyhood and youthful days, up to the fourteenth year, were spent on the old home place. His older brothers were compelled to work out, as soon as old enough, to aid in making a living. This left him alone with his mother. She being lame, and much of the time unable to go about the house, except as she moved a chair with her on which to place her knee as she walked, he was tenderly pressed into such service in the house as he could perform, such as washing dishes, carrying water, sweeping, scrubbing and the like.

He was also early pressed into farm labor, being able to plow before he was ten years old. The only team he had was a yoke of oxen, and with this all the farming, milling and going to town were done. How long and monotonous seemed an all-day trip to town or to mill behind that creeping, lolling ox team. Sometimes they would run away with the plow, or with the wagon, much to the disgust and exasperation of his youthful feelings, but there was nothing else to do but to readjust things, wheel them into line again, and go

on. To this day he has an utter disgust for an ox team.

The worst vice, and one that prevailed to quite an extent throughout the community, was the habit of whisky drinking. With a still-house less than half a mile from his home, it was one of the most common things to see old and young go to the vat, dip up a tin cup partly full, and drink to his satisfaction. In the harvest field, where he worked from the time he was large enough to carry a bundle of wheat or handle a rake, its use was as common as water; and yet, common as it was, seldom would you see anyone beyond self-possession or self-control. Why he never formed the habit, raised as he was so near the still-house, and his most intimate associate the oldest son of the owner, just his age, remains to be answered. There was scarcely a Sabbath in a year that the two boys were not together. He had free access to the whisky for himself and others which his father always kept by the barrel in the cellar. This associate of his childhood, though possessed of a far better constitution than our subject inherited, has been dead quite a number of years. He acquired a love for strong drink which grew with his years, and finally gained, in a great measure, the mastery of him. He was a good-hearted boy, and young Nicholas loved him next to a brother.

His early educational advantages were the most meager and of the rudest character. A very common three months' school, in which reading, writing, arithmetic and spelling constituted the curriculum, bounded the year's opportunities. The schoolhouse was built of logs, with "puncheon" seats, as they called them, ranging from six inches to a foot wide, with holes

bored through and pins put in for legs. The writing desks extended nearly or quite around the whole room, held up by pins driven into the logs, to which they were nailed for security.

The first books used for reading were the New Testament, the old English reader and United States history. In orthography they used Cobb's spelling book, later McGuffey's. The teachers were mostly ladies, few men being employed in those days. For the maintenance of order, standing on the floor, sitting with the girls, tarrying after school, the "ferrule," the "hazel," the birch and "old hickory" were the talismanic measures employed. For some reason our boy never came under any of these measures of discipline. He was timid and cautious, so that he seldom provoked the displeasure of his teachers. A word of reproof was more painful and mortifying to him than the ferrule or the birch seemed to be to others. He usually had his lessons quite well, but not without reasonably close application.

His opportunities for reading were very meager. Almost no books came into his hands aside from his school books. The first and only book that he remembers reading at this period was Capt. Cook's "Voyage Around the World." This greatly interested him, and of its reading he seemed never to weary. The New Testament had quite a fascination for him, so that he read it with equal interest to that of any other book. No book impressed him more deeply than the Bible. He accepted it from the first as the word of God.

There is one event above all others deserving special mention in this connection — the death of his mother. She had been growing worse quite rapidly for a number of months.

It was midway of the afternoon of a beautiful Indian summer day, when a soft film of smoke hung around the horizon, with not a cloud to be seen, that the mother called him from his play to her bedside, and requested him to run over the way about one-half mile to a neighbor woman, and tell her to come over as soon as possible; that she wanted to see her. With a light and merry heart and with a fleet and nimble foot he tripped away, across the meadow and through the wood, all unconscious of what was awaiting him. The woman came at once. She had not been there long until she told him the saddest news that ever fell upon the ears of a child — that his mother was dying. "What! my mother dying?" said the boy. "Oh, why did she conceal it? Did she not know it?" He was then ordered to run over the way and call the nearest praying man, a Mr. Moulton, to come and pray with his mother. They prayed and sang, and sang and prayed until she felt the assurance of her acceptance with God, and said she was ready to go. Just as the curtains of night were hung about the rude home, away off in the solitary field, the mother's spirit took its flight to the celestial city, exchanging the little old log cabin, with its solitary room, for a home among the "many mansions" of our Father, prepared for her by our loving Savior.

After his mother's death he went to live with his oldest brother, whose house was on the old place, about forty rods from the place where he was born. Here he had as good a home as a brother in his circumstances could give. He was poor in this world's goods, had poor health, and a very irritable, high-tempered wife. She would not let the other brother, Franklin, have a home with them, but she seemed to take a liking to Nicholas, and treated him kindly. Here he made his home until

his brother's death, which occurred in his fourteenth year. Then he was without a home. How lonely all the world seemed to him. Just after his brother was laid away in his last sleep, while threading his way through a lonely woods and thinking of how he had been bereaved, he impulsively lifted his eyes to heaven and cried out, in a paroxysm of grief, "Oh, God! would that I were dead and sleeping by my mother's side!" Such was the craving of a heart that gave way to fits of sorrow that as yet found no relief in any well-defined view of life's mission. God ordered it otherwise. He who watched over his frail life — for such, indeed, it was — had a better end for him than so early a grave.

After the death of his brother and the breaking up of his home he drifted about for a time, catching such care and attention as charity would give. No one seemed to have much use for a boy of his age and delicate form. He was very slender and did not give promise of ever attaining to much physical strength or endurance. He was without a home. One night here, the next somewhere else, just as a door might open to him, or as nightfall overtook him. While thus drifting about like a waif, a man by the name of John Frizzell learned of him, and wanted him to live with him for a period of two years. This he agreed to do, for which he was to receive clothing and three months' schooling each year, and at the end of the time twenty dollars in money. The man, as to character and disposition, at least in many respects, was a nondescript. He was, prior to his professing religion, one of the most profane, uncouth, vulgar-tongued and passionate men in all that country. This unfortunately placed the boy

at a great disadvantage, even after the man professed conversion, which he did a short time before his death. His life was so irregular and inconsistent, that it became a great barrier to the boy, when the Holy Spirit was striving with him and he was fully persuaded that he ought to give his heart to God.

Instead of staying two years, for which he first bargained, he stayed seven years, or until he was twenty-one, for which he was to receive in addition to his clothing and three months of schooling each year, a horse, saddle and bridle, worth in all one hundred dollars. Owing to the death of Mr. Frizzell, the fall he reached his majority, the latter was not fully carried out. The horse was worth about seventy-five dollars, but the saddle and bridle he never got. But he had no complaint to make, as the family were left with quite a debt on their hands, to discharge which they had to part with a portion of their land. This horse was his outfit when he left home for his first circuit.

In his mature judgment those seven years of labor on the farm, doing all kinds of work incident to farm life, was the finest calisthenic exercise for him that could have been devised. No labor is more exhausting to the physical energy than that of the gospel ministry, and one of the things to be earliest sought, and all the way through life the most persistently maintained, is a tough, hardy, fibrous constitution. It may be a question why God calls such men into the ministry as have by inheritance constitutions of such nature as to be unequal to such a heroic calling, and that must meet either with early decline or great embarrassment in their work. But the fact is well sustained, doubtless as an exception to the rule, that some of the seemingly

frailest instrumentalities have found access, and by divine sanction, to the Christian ministry.

These seven years were years of toil. No man could be lazy, and stay in the employ of Mr. Frizzell. No sluggard could endure the tempest of his spirit. Early and late he wrought at his calling. If he grew in haste in any matter or became impatient, scarcely any one could or would endure his impetuosity. He spared neither wife nor child from the hand of violence when enraged. But he was, withal, when in his sober feeling, one of the kindest of men. But every one must fly when he was in haste. In Mrs. Frizzell, who is still living, he found a Christian mother. She was just as kind to him as she was to her own children; indeed, he fared just as one of the family, in some respects better, for while no member of the family escaped the hand of violence in the moments of his passion, it was never laid on this boy, who always tried to please him and did his utmost in the line of obedience. Upon the whole, it was a good home and many a pleasant recollection comes to him now of the years spent in that family. So far as known, all the children are living, and they seem much to him like brothers and sisters.

The sickness and death of Mr. Frizzell left the work of the fall largely to Nicholas, which he did in good time before he left for his first conference. He came to this time of life with almost no educational preparation for his life work. He had never been impressed with the importance of an education and only had the advantages of three months' schooling each year during his stay with Mr. Frizzell, who himself was unable to either read or write. He had almost no knowledge of Eng-

lish grammar, having studied it only a part of a three months' term of school. It was not until he entered the ministry that he saw his deficiency, and the importance of a better knowledge of the English language. This deficiency was the source of great embarrassment to him. He saw how little he knew, and how life must be a blank unless he could by some method and in some measure get away from this enslavement of intellect. "Indeed, on this line," he says, "some of my hardest trials and severest temptations have come. I have had to mingle with and officially work with those who have availed themselves of the advantages of education—students in the schools of philosophy, of art, of law, of medicine, as also of theology. While I have been the gainer by such associations, I have most keenly felt not only my inability to reciprocate the benefits of such, but also to discharge the obligations most reasonably expected of me. I felt that a thorough and systematic education should be the rule in the Christian ministry, and not the exception. The grand themes of the Bible, the sublime truths of Christianity, their relation to human conduct and character, to the eternal weal or woe of man and to human history demand a wide range of reading, and a course of study as thorough as does any profession."

During the second year of his stay with Mr. Frizzell, a man moved into the neighborhood by the name of John Hummer, a brother-in-law of Mrs. Frizzell, bringing with him a large family consisting of five girls and seven boys. He chanced to be on the ground when they arrived, and watched each one alight, with that strange idle curiosity that usually attracts the observer of new comers in a neighborhood, not in the least expecting what was to come, when lo! there came into

view a beautiful, retiring, womanly girl of about fifteen years, of whom a psychological measurement was at once taken, simultaneous with which, the impression came that she was to be his wife. From that time on he found his heart mysteriously blending, all unconsciously to her, with a heart that he has reason to believe never throbbed with an untrue, unwomanly or false impulse during the years of their wedded life.

But this was in the period of youthful diffidence when the lips faltered and feared to tell what was in the heart. A later period, when the family had moved to the great plains of the West, settling in Iowa, found a silent missive disclosing in the distance what the lips feared to tell in the near by. In the spring of 1860 she returned to Indiana, and on the 14th of the following June, they were married. Here a journey began that has ended in glorious Christian triumph to the one that chose and endured so willingly the hardships of the itinerant ministry. Thus testifies a loving husband: "Her heart never faltered and her lips never complained. No work was ever too hard to perform, no journey ever too long to be undertaken if the cause of Jesus demanded it. She had a brave spirit. Her courage and devotion, her pure and consistent life were on the lips of all that knew her.

"But this beautiful life was destined to early decline. Death came on the afternoon of the 27th of April, 1879. Long months of physical weariness dragged by, ere the spotless spirit was released from its prison of clay. But death came at last. The final chill — the chill that froze the blood in its channels, and that sent a mysterious shudder through the hearts of watchers — crept over the tired and exhausted frame, and put it into a peaceful and moanless sleep."

She sleeps on a beautiful eminence two and one-half miles east of Philomath, Ore. Two children were born to them, a daughter and a son. The former is married to Prof. Henry Sheak, A. M., of Philomath College. The son also is married and settled on a farm near by.

After the decease of his wife, he made his home with his daughter, and a tender, kindly home it was on the part of all—thinking that he would never again be married. But here he encountered an experience that was entirely new. He found how a man's wife is a shield and strength as he goes abroad. His convictions grew and strengthened as time went on, so that it finally became as clear that he ought to marry again as that he ought to continue in the ministry. But here came one of the hardest trials of his life. There were unmistakable signs of breaking health. He determined not to take the step until his convictions were as clear as the sunlight. Such an assurance was reached, and on the evening of September 19, 1881, at Sacramento City, Cal., he was united in marriage to Miss E. Livergood, of Elkhart, Ind. It has proved to be a most happy choice; no act or word of impatience or discontent has marred these years of their married life.

The event is thus referred to by a reporter: "The marriage of which I am about to write was the most solemnly grand one I ever witnessed. The marriage took place in the United Brethren church, Sacramento, Cal. * * * The chandeliers were entwined with ivies. The wall back of the pulpit was decorated with evergreens in Gothic style, with a wreath below the apex and a cross above it. In front of the desk was Hymen's floral arch. It was made of

the richest cedars, and tastefully wreathed with roses in full bloom. Upon the signal of Rev. D. D. Hart, the officiating clergyman, we took our places under the arch, and Bishop N. Castle, of Philomath, Ore., and Miss Ellen Livergood arose and came within a few feet of where we were standing, when the marriage ceremony was read. The occasion is one that will often be spoken of as one where 'both Jesus was called and his disciples to the marriage.'"

One child, Earnest Hall, has been born to him at Philomath, Ore.

His religious impressions date back to the very early period of the fifth or sixth year of his age. When eight years of age he made a timid, uncertain profession of religion. As he now recalls the event, he thinks he was not converted or did not experience a change of heart, although he often spoke in the experience meetings as the older Christians did. He says of these experiences: "Deaths, removals and declensions soon so reduced the little society that there was not a sufficient number remaining to keep up an organization. This left me to drift away, and for the period of some ten years I increased the moral distance between my soul and God. They were years of great perturbations, which left no element of rest or security. Often did I lay awake at night when a thunder storm was raging, and pray for preservation until morning. When the storm abated I felt the greatest sense of gratitude for what seemed deliverance from death. I was warned by a most terrific dream which repeated itself four or five times to my great alarm. It was the ending of the world and the scenes of the judgment day. I never passed through a revival meeting without being more

or less striven with by the Spirit, but I strove with my Maker, and prolonged the day of the gift of my heart to Him. Just before I yielded I had a hard struggle with my convictions which rose to almost an unconquerable height. I presume I would have yielded at that time had not Mr. Frizzell been against it. He had deep and strong prejudices against the Methodist Church, and when I hinted the probability of 'coming out' he at once vetoed it. I seized this at once as a reasonable excuse. It served the purpose for the time, but it did not give me peace.

"Only a few months passed when the United Brethren minister, Rev. S. W. Chapman, stopped at Frizzell's for dinner. He stated that in two weeks from that time he would begin a protracted meeting at "Hard Scrabble" schoolhouse. I said to God and a troubled conscience: "I'll become religious at that meeting." The time arrived and the meeting commenced. A new trouble arose. Mr. Frizzell was in my way. I saw all that was inconsistent in his life. I would not be pressed, and yet I desired nothing so much as to go. But I would never gratify the man against whom my feelings arose with such vehemence by starting in his presence. But just then Mr. Frizzell was summoned to appear in court. I had no other plea for delay. I told a classmate, a Christian young man, that if he would go with me to the meeting that night I would make a start. They sang a closing hymn, during which singing, requests for prayer might be made by rising. This was my last chance for redeeming my word; this I felt must be done. But what a struggle! I waited until they began singing the last stanza; the first two lines were sung and still I delayed. What an

awful suspense! I thought I could not lift myself from my seat. It seemed to me I had a ton's weight on me. But the supreme moment came. In a sort of desperation I sprang to my feet. What a sound greeted me; it seemed to me the singing increased to the reverberations of thunder. The deathlike spell was broken. I had committed myself to a line of action from which there must be no retreat. Having put my hand to the plow there must be no looking back.

"The meeting closed for the evening, and we started on our five-mile trip homeward. Arriving at home, a proposition was made that we all pray at family prayer. This seemed a hard proposition to a sinner, but I had committed myself to all the extremes that might come, so I said: 'I'll try.' The young man that accompanied me to the meeting prayed first, then Mrs. Frizzell, during which time I was praying most ardently, but inaudibly, fully persuaded to be the next to lead in prayer. But growing unconsciously earnest, I chanced to utter one word aloud, when quick as an electric shock a heavenly influence smote me on the head and permeated my whole being. I gave full vent to my feelings in such expressions as only a convert can use. When I arose from that place of prayer and praise it was two o'clock in the morning. When I arose and came to view the scene, I found two prostrate forms, seemingly utterly unconscious; other parties were in various attitudes, some sitting, some reclining and some still kneeling. That was the brightest, fairest and sweetest morning that ever dawned upon my soul."

Almost simultaneous with his conversion came his call to the ministry, and these were not his first im-

pressions on this line. He says: "I can not remember of a time when I was not impressed with this duty. I seldom, if ever, heard an evangelical sermon that did not move me to the conviction that the ministry was to be my work. When I was converted these convictions deepened and became more authoritative. But, Gideon-like, I determined that there should be no dubiousness about the divinity of this call, so I made it a special subject of secret prayer, morning, noon and night. This I continued for the period of three months, when the witness came. It came at the place where I was converted—at the family altar. The lady of the house was praying, when suddenly there came upon me the most strange and awful feelings I had ever experienced. It was divinely terrific. I sunk to the floor under its oppressive weight, and began groaning as one in awful agony. It was agony, but it was tinged with some kind of strange, divine tenderness that hallowed its dreadful grinding weight. My groans soon ended the lady's prayer, and brought her inquiringly to my side. She asked me my trouble; whether I was sick. I said, 'No, I am not sick.' 'What then?' she asked. I answered straight out, '*God has a work for me to do.*' She took in the situation at once, and responded, 'Yield to the divine will.' I said, 'Lord, Thy will be done.' Here the question of my call to the ministry was fully settled. I have not had a doubt from that time to this."

He was licensed to exhort by the Elkhart circuit quarterly conference, August 2, 1856, and a few months later by the same conference was licensed to preach. J. B. Sleight was circuit preacher, H. Freeman, presiding elder, and H. Frick, secretary. The first

named asked him if he did not feel it his duty to preach. This was like a thunderbolt from a clear sky. His experience had not been made public, no one knowing of it save the lone party at the family altar. But here again he was confronted with his duty. What had been the moving of the Spirit was now likely to be the voice of the church.

His first effort was made in what was known as the Philson schoolhouse, from Hebrews xi: 24, 25. He says of this effort: "I was in great confusion. I had mistaken a certain venerable, clerical type of a man for a minister, and was at once thrown into the quagmire; my text became unwieldy and myself unmanageable. I closed as well as I could, and tried to get away; but no, I must go to dinner. A Mr. Hirtz would have me go with him. His father-in-law was the venerable man I had mistaken for a minister, the author of all my confusion. What a conflict I had during that six miles' ride! I would resolve I would never try to preach again. Then I would be seized with a feeling of fear, for I knew God had called me to this work."

A few days elapsed when the minister, J. B. Sleight, failed to meet his appointment. All turned to Mr. Castle. He refused, but the people would not yield their demand, and he was forced to assume the responsibility of the meeting. "On this occasion," he says, "I felt the divine presence aiding me, so that the service was at least a blessing to my own heart." From this he took courage and ventured out more and more until he had appointments in every direction over the country. He worked in this capacity for over one year, when he was recommended by the quarterly conference to St. Joseph Annual Conference, which convened in Roanoke, Ind., September 23, 1858.

To his astonishment he was received. It was to him a wonderful event. For weeks it had been in his thought. He thus describes his journey to conference: "The train was boarded at Goshen to Kendallville; then on foot twenty-six miles to Fort Wayne, where we halted for the night. This was a welcome halt, for new shoes had made such havoc with the epidermis of the feet that something had to be done. A candidate for the Gospel ministry, feet-denuded, satchel, shoes and socks in hand, may have appeared a little romantic to a looker-on, but there was no romance in it to the participant. Roanoke was reached the next day."

Having been confined to the farm, and never farther from home than his native county, he was now in a new world. How narrowly and searchingly he scanned that class of men "whom, though never having seen their wings, he regarded in the light of angels." To cap the climax, there was the "bishop," (the venerable Dr. Davis), the very impersonation of religious dignity. He says: "Whether I was working out my salvation or not, I had great fear and trembling."

He had a frail constitution, and some thought it unwise to receive one into the ministry in such a state of health. But forty-seven years have now passed since he made his first efforts.

At this conference he was appointed to Warsaw circuit, as junior preacher, J. S. Todd as senior. This was a large circuit, covering portions of three counties, and had twenty-four appointments, which he filled every four weeks.

The second field of labor was Berrien circuit. He

was now married, and this was his first charge alone. He felt the weight of responsibility, and tremblingly went forth to his duty. The salary was not much, only $160, and on this he commenced housekeeping, as well as lived, but somehow they had plenty. It seemed some way, but not explainable by himself, that the little he had multiplied on his hands, so that he had enough and to spare.

From Berrien he was sent to the extreme southern part of the conference, to Frankfort circuit. Here he was the successor to the sainted Joseph Farmer, who was the most popular young man in the conference — a sweet singer, a fine orator and a consecrated Christian. On hearing of his death, though personally unacquainted with him, Mr. Castle was as much affected as if he had been a brother in the flesh. A great feeling of grief and sorrow came over him, so that he walked the room and wept. He could not at the time account for this unusual tenderness, but when he was made his successor it became in a measure clear to him.

He was greatly embarrassed in following such an Apollos as Joseph Farmer. A sense of great weakness and unworthiness drove him to his knees. The people were kind and forbearing, and he grew in favor with them, so that he was continued in this field for the period of three years. These were years of growing usefulness: each year seemed better than the preceding one, so that the last year was by far the best. Our church being stronger and more wealthy here than in the northern portions of the conference, his support was better. These three years were most delightful and profitable to him.

His ordination occurred the fall he entered upon the

duties of this charge, at Seven Mile, Cass county, Ind., October 14, 1861, Bishop Markwood officiating. It was a most solemn and impressive occasion. More than ever was he made to feel the sacredness of the ministerial office. At the close of the third year on the Frankfort charge he was returned to the Berrien circuit. Here he had a growing, prosperous year, but endured a good deal of physical suffering on account of his throat, which gave evidence of permanent inflammation. At times it was very painful, so that he could scarcely get through with a discourse. He had serious fears that it would take him out of the ministry at a very early time. This so wrought upon him that he was sometimes affected to tears.

In view of this condition of health, he gives us the following testimony: "But more than forty-seven years have now passed since my first efforts as an exhorter were made, and some forty-five since I joined the St. Joseph Conference. How graciously the Lord has dealt with me; how He has added years to my life, so that, although the frailest of my father's family, I have now outlived the number of years of all that went before me up to my grandparents. I have no doubt that years were added to my life as the result of obedience to the heavenly calling. I would have gone the way my people have gone a number of years ago, if I had not consented to enter the Christian ministry."

From Berrien he was sent to Bourbon circuit, Ind., a portion of the territory that he had traveled his first year. This was a pleasant and prosperous year. A church was projected and carried well on toward completion. A seminary building also was commenced, which struggled through a brief period of

years and finally disappeared. He was sent out to raise $5,000 on certain conditions. This he did, and says: "I have been sorry for it ever since. I was honest and went out in good faith, but the brethren did not know what they were doing. In this we have not been alone. Fewer schools, and better endowed and sustained, should be the policy of the church from this on."

At the end of this year he was elected one of the presiding elders of the conference, in which relation he was continued for three years. Then he was sent to Elkhart circuit, his old home. This was visibly the most prosperous year of his ministry up to this time. Over 100 members were added to the church, $108 collected for missions, salary $550, and all other interests up and many of them over. Many of the memories of this year are golden, and recalled with pleasure.

At the ensuing conference he was again elected presiding elder, which office he held until he was elected to the office of bishop, at the General Conference, held in Westfield, Ill., May, 1877.

No event was so unexpected and in a sense so overwhelming to him. Such a thing had never entered his mind, and when it came he was wholly unprepared for it. It drove him to his knees. He could not think it possible that one in every way so disqualified for the place as he thought himself to be, should be the choice of the church, much less the choice of Him who sees as man can not see. He wrote out his resignation and handed it to the senior bishop, J. J. Glossbrenner, to hold until Monday morning, when if he did not feel in at least a degree reconciled to the action of the conference

NICHOLAS CASTLE, D.D.

Twenty-Third Bishop of the United Brethren in Christ

EZEKIEL BORING KEPHART, D.D., LL.D.

Twenty-Fourth Bishop of the United Brethren in Christ

he would have it read. He spent much time on his knees during the interval, greatly agitated over the matter; but no relief came until Sabbath evening, when suddenly there came to him a feeling of quietness and assurance. He found the full rest of Matthew xi: 28, 29. He then said, "I'll go, I do not know what it means; God shall be His own interpreter. I did not seek the place, but as I am now here I will go until I find the wall." Monday morning came, he lifted his resignation and thus left himself in the hands of his brethren; when the committee to station the bishops reported, he was assigned to the Pacific Coast district. The ensuing August he went to his field.

The district was a rugged one, embracing California, Oregon, Washington and Idaho Territories. In the three conferences embracing this territory he spent his whole time and did the work of an evangelist, being sometimes in revival meetings for seven consecutive weeks.

The first spring he was on the coast he traveled 1,500 miles on horseback, visiting our work in western and southern Oregon. No one knows, without actual experience, what such a visitation means.

He thus describes it: "Some days we (Rev. J. G. Mosher being with me), traveled all day in the rain and often through dense forests of pine, fir and myrtle, where the solitude of hours would be unbroken by even the chirp of a bird. At night we would come in wet to the skin, not having been in a house from early morning. Our luncheon and horse feed were strapped on the saddle when the outfit was made in the morning, which, together with the old-fashioned saddle bags that were well packed, added no little

weight to the burden to be borne by the noble animals that so faithfully served us on this long and laborious trip. Occasionally a swollen stream — no uncommon thing in a mountainous country in the spring of the year — would intercept our way, of the depth of which or the treacherousness of whose bottom we could have no idea in advance of an actual test. There was no bridge to be reached, so the only thing to do was to prepare for the worst, and then plunge in. Had some one been in sight on a certain occasion, when we were making our way through to Ellensburg on the ocean, he would have seen one United Brethren bishop mount to his knees on the saddle, saddle bags laid across his shoulder, and in this attitude force his horse into the cold, turbid stream, to find that his horse was not by a number of hands sufficiently tall to keep the lower extremities to near midway of the body from being submerged in the swollen waters. This was no enviable plight to be in on a cold, drizzly day, with no prospect of anything better, in the way of shelter, than the humid heavens, until the shadows of evening forced us upon the mercenary hospitality of some denizen of the 'wild wood.'

"As to traveling in these mountain regions, no one can form an adequate idea of its ruggedness. Sometimes the trails over which you go are so steep that you dismount, and if you want to take advantage of a comparatively easy ascent, you seize the horse's tail and hold on while he climbs the winding stairway to its distant summit. Sometimes the trail extends for miles along the sea, where the surf is ever toying with or near your horse's feet; at other times it is far up the beetling walls that bar in the sea, where you make your tor-

tuous way so near the edge of the shelving rocks that the side of the trail next the sea cleaves from under the hoof of the horse, and the loosened earth falls on the rocks or into the sea far below. Occasionally the whole side of the trail gives way, and a pack mule with his heavy burden goes into the sea."

Having served one term, and feeling greatly broken in nerve force, he thought surely the judgment of the conference would be averse to his reëlection. But such was not the case. He was returned to the coast from the General Conference that met in Lisbon, Iowa, in 1881. He resumed work with the same consuming zeal as at the first, but soon found that he would be an utter wreck if he continued much longer in the way he was going. Medical counsel from various sources confirmed this judgment. So he turned aside for a few months to manual labor, doing at first lighter and more diverting labor, ending with the purchase of an ax, going to the woods and chopping cord wood. He soon became so hardened that he could put in a full day, and so expert that he chopped one and one-half cords of four-foot wood in one-half day. During this time he gave his brain a complete rest, after which he entered the ministerial work again with better heart and courage, and has continued until this day.

At the General Conference held in Fostoria, Ohio, May, 1885, he was elected for the third time and assigned to the district east of the Rocky mountains. At times the work has been very embarrassing, owing to his feeling of inability to serve the conferences in the older and stronger portions of the church as they deserve to be served. But for the wish that the brethren might have had a better servant, he has enjoyed

his work in the East very much. It was a trial to accept the last election, as at first, and but for the desire always to abide by the will of the church, he could not have accepted.

The church has always pushed him forward against his own judgment, but he has tried to be obedient to her will. His own impression is that he has poorly requited the patient endurance and generous promotion which the church has seen fit to bestow upon him.

He was circuit preacher eight years, local one year, school agent over one year, and presiding elder nine years. As circuit preacher, he traveled only four different fields. As presiding elder, he traveled over the entire conference district. At the date of this writing (1903) he has faithfully served the Church twenty-six years in the office of Bishop.

Almost from the time of his conversion, he became impressed with an ideal life that stood out to his view as he read the Scriptures. At this time there was no agitation on the subject of the "higher life," or sanctification in any of the Christian church circles where he moved. He had never heard any one talk in its favor or make a profession of the grace. It was years after these impressions agitated his feelings that it came to his notice through the advocacy of others. "During this period of longing," he says, "I covenanted with God to seek it. This I endeavored to do. I went into the field one evening resolved on obtaining it if it cost me an all-night struggle. I prayed until the evening was quite far spent, grew weary in the effort, and abandoned it for that time. Still my desire remained; I sought counsel in a timid way of older Christians, especially of ministers. Here, to my sur-

prise, I found no encouragement. One old minister told me I would be regarded as a bigot. This made me cautious. I then thought I might be wrong in the method of obtaining the cherished ideal boon. So I turned to the line of gradualism. Here I struggled more or less ardently for some eighteen years.

"In this belief I honestly remained until a change, strange and wholly unsought, came suddenly over me. It was in this wise: Bishop Edwards was sick. The *Telescope* had been announcing his serious illness from time to time. Finally the dark, sad headline, with its inky border, appeared, 'Bishop Edwards Dead.' There suddenly came over me a flood tide of sensibility. Great swelling, bursting grief fairly stifled me. I would stop reading for relief, then resume again, when the strange paroxysm would repeat itself. Finally, as if seized by an irresistible force propelling the utterance, I dropped the paper into my lap and looking up exclaimed, 'Oh, God, let his mantle fall upon me.' I meant the mantle of his life, not his official relation. From that very moment I was seized with an intense conviction for this special state of grace. No evangelist and no holiness meeting brought me to this place. From this time I began seeking the blessing of entire consecration. I did it at home. I made a complete consecration to God, and then held my offering before the Lord for two weeks, when the witnessing spirit came like a deluge of fire from heaven. It came not at home, but on the road a few rods from the Simons' church, near Roanoke, Ind., on the evening of the 22d of August, 1876. Oh, what an experience! No mortal tongue can describe its blessedness.

"Under this new tide of holy life I went forth to

my work. I had a consuming zeal 'for the work of the ministry,' and 'for the perfecting of the saints.' The hardest toil was now the greatest rest, the heaviest crosses the easiest borne, and the most rugged leading the most delightful following. My own soul got marrow and fatness out of the broken fragments I gave to others. I could now say, 'The law of the Lord is my delight, and in it I meditated night and day.'"

The ensuing May a new bishop was to be elected, in the place of Bishop Edwards. How strange that he should be that one! His recent experience made it all the more strangely interesting. The mantle of Bishop Edwards had indeed fallen on him. "I went to the coast," he says, "fully and wholly committed to all the known will of God. I was a bundle of restless, tireless, aggressive spiritual energy. I travailed in pain for the spiritual increase of the church of God. I knew nothing among the people save Jesus Christ and Him crucified. I was simple and artless enough to think that a minister would never be more welcome to the church than when he so came. In this I was mistaken. Land, stocks, gold, silver and various kinds of earthly pleasure were themes that would provoke by far the readiest conversation. A strange reticence would at once come over almost all persons conversed with when the subject of completeness in Jesus was mentioned. I would be left to conduct the conversation alone. This seemed strange to me, and I felt, in a human sense, my solitude. I craved companionship. No one that I had found, except Aunt Olivia Dunning, sister of Emeline Day, and possibly one or two more, were like-minded to myself in this. The Saviour said,

'Out of the abundance of the heart the mouth speaketh.' Then why this dumbness among God's people? I pressed this matter of the full benefit of the grace of God. I was full of the fire of this new baptism. I could not refrain.

"God greatly blessed me in it, so that not only many of God's people took higher ground, but many sinners were converted."

Among the first to come into this blessed experience was Mrs. Castle, his first wife; then her daughter, Mrs. H. Sheak; then one after another of the church to the number of seventy-five or eighty in the town of Philomath alone. Now hundreds of witnesses can be found in California, Oregon, and Washington Territory.

But he found that his frail constitution was unequal to the high-wrought pressure he was under for years, and that he must abate his zeal as a necessary means to promote his health and lengthen his stay on earth. He was cautious also in view of certain abuses of the doctrine and life of holiness that have cropped out quite numerously here and there. He says of these abuses and extravagances: "If the devil cannot stop it then he will counterfeit it or push it into the most consummate ridicule.

"But after all that can in justice and reason be said against these extravagances and abuses, there is a mighty truth underlying it all, which no truly converted person can lightly esteem or finally ignore; for the want of holiness will be the loss of heaven."

In 1893, at Dayton, Ohio, he was reëlected bishop; again in 1897 at Toledo, Iowa. Just before the adjournment of that body the preachers of his district presented him with a gold watch as a token of their esteem, to which he happily responded. He was present and participated in the conference of 1901, held at Frederick, Maryland. Just before the vote for bishop was taken he read a paper giving a brief statement of

his years in the bishop's office, his failing health, his inability to be such a leader as the Church should have, finally saying, "I hope you will elect in my place a more efficient man." The voting began, and he was re-elected. He finally accepted, with the understanding that he be allowed to live on the coast.

He resides west of the mountains. His present address is Philomath, Oregon. His health is uncertain, and once or twice during the last few years he has come very close to the banks of the river. He is now nearly seventy years of age. He is not a man of rugged build. Whether the little thread will snap sooner or later will make but little difference to him, for he lives in the atmosphere of heaven. By his example, as well as by precept, he is constantly reminding his younger brethren that a life of consecration is the only true life for the minister of the gospel. It will be well for the Church if for many years he may be spared to guide it into a still richer spiritual life.

At the General Conference held in Topeka, Kansas, May, 1905, Bishop Castle resigned from the active duties of a bishop. The Conference heard with regret this determination upon his part, but in view of the high esteem in which he was held, elected him bishop *emeritus*.

In his closing words to the Conference, he said: "I want to express my gratitude to the Church for its forbearance, kindness, and support through all these years of my official career. I leave the field of effort and activity thankful for what it has been to me. Keep me in your prayers when you pray."

REV. EZEKIEL B. KEPHART

Twenty-fourth Bishop of the United Brethren in Christ

THE father of the subject of our sketch was Rev Henry Kephart, Jr., son of Henry Kephart, Sr. His great-grandfather, Nicholas, with the brothers, Jacob, Daniel, Caleb and John, came to this country from Switzerland, about the close of the Revolutionary War. Nicholas, the oldest of these brothers, reared a family of children whose names are as follows: Daniel, Abraham, Henry, Andrew, George, Susan, Catharine, Mary, Christiana and Elizabeth. Henry, the son of Nicholas, is the bishop's grandfather.

His mother's father, Abraham Goss, was born in Germany about the year 1758. His father, George Goss, came to this country when Abraham was quite young, and settled in the Mohawk country, known as the Wyoming valley, in Pennsylvania. He was a classical scholar, and proficient in not less than six or eight different languages. Two or three of the grandfather's brothers were killed in the Wyoming massacre. At this time Abraham was about twelve years of age, and he and his father enlisted as volunteers in General Washington's army. The father was killed or died during the war. And at the close of the war, Abraham Goss, with his mother, moved into Clinton county, Pa., near Lock Haven, where he married a Miss Emenheiser; and from that place they moved into Clearfield county, Pa., where he died at the advanced age of eighty-eight

years. He drew his pension from the United States as a soldier of the Revolution, until his death.

Nicholas Kephart first settled in Berks county, Pa., and afterward in Centre county. His son Henry, the grandfather of the bishop, married Catharine Smith, a maiden born in England. Abraham Goss, the maternal grandfather, married Elizabeth Emenheiser, whose father was a German.

To these parents were born, with other children, respectively Henry Kephart, Jr., and Sarah Goss, who were married March 26, 1826. To these parties were born in all thirteen children—seven sons and six daughters, Bishop Kephart being the second son and fifth child. He was born in Decatur township, Clearfield county, Pa., about three miles northwest of the present town of Osceola, November 6, 1834. His father was a preacher in the Church of the United Brethren in Christ. His education was neglected and his knowledge of literature was limited to the Holy Scriptures, in which he was wonderfully proficient. He was a man of wonderful memory, seldom if ever forgetting anything of importance. He had the whole Bible at his command and could refer to any passage, giving book, chapter and verse at any time. His family never needed any other concordance than he, when present. He was an able preacher, and his sermons were not without effect on his own family. His voice still rings in their ears, and the most impressive sermons to which they ever listened he preached. He was a kind father, but quite reserved; never became angry, but had complete control of himself.

The mother was a woman of great force of character. Seldom if ever did she yield to circumstances, but made

circumstances yield to her indomitable will. In all matters of business the father and husband never failed to consult her. Her judgment was almost faultless and her intuitions like prophecy. She was a very kind mother, and much attached to her children. Her methods of government in the family were mild, yet firm.

These parents joined the United Brethren Church about the time they were married, and lived devout Christian lives. They never failed to have family worship morning and evening; if the father was not at home the mother conducted it. Their house was the home of the United Brethren itinerants, and in it they always preached every time they "came around" until the boy was at least ten years of age. Protracted meetings were held in their barn and house, at which many were converted.

At the time of the bishop's birth, Clearfield county was a vast wilderness on the western slope of the Allegheny mountains. There, in the year 1826, his parents erected a small log cabin, and with not a cent of money, but with an ax, a mattock, a rifle and the most simple and spare household outfit, but with brave and loving hearts, they commenced the Herculean task of clearing out and paying for a farm. Flour, fruit and all the luxuries of life were scarce, but venison, bear meat, berries, nuts and hard toil were plenty. The husband felled the trees and often, aided by the wife, rolled the logs into heaps and burned them, to make way for a crop of wheat, while the wife cultivated the garden, sheared the sheep, scutched the flax and spun both wool and flax into yarn and wove it into homespun, out of which she made garments for herself, her children and her husband.

Living on a farm, the boy would have the usual farm work to do. During the summers of his early boyhood he spent the time in picking stones and brush, cutting sprouts, and harrowing, plowing, chopping in the "clearing," making rails and fence, harvesting, and doing all sorts of rough farm work on a poor, stony, stumpy farm, for his parents lived where he was born until he attained his majority. At the age of seven years he first began school. At first he went a distance of two miles, he and his brothers and sisters often wading snow a foot deep. There were many days when he could not go. At school he was noted for learning very slowly, being a little headstrong, never quarrelsome, but always ready for a fight when imposed upon. Between the ages of six and twelve he had many a contest with boys of his own size, and even larger ones, who sought to do him an injustice.

His associates were the uncouth, hardy mountaineer boys and girls of those mountain regions. It was a regular wilderness of pine, hemlock and laurel in the ravines, and oak, hickory and chestnut on the hills. The schoolhouse was an old log cabin, once a residence, filled up with long benches made of slabs, no backs to the seats, a large ten-plate stove in the center and rough boards laid on pins driven into the wall for writing desks. The pupils all sat with their faces to the wall when they wrote. The books were "Cobb's Speller," "English Reader," "Pike's Arithmetic," and "New Testament." There were no geographies and no grammars. The teacher had no classes in arithmetic. He kept on hand a large hickory rod with which half a dozen would be whipped at one time. His parents were anxious to have their boy avail himself of all the

opportunities for culture that he had, but the facilities were so poor, and the method of conducting the schools so imperfect, that although young, his whole nature rebelled against the system, and he refused to attend. As he grew older the schools became better, and his last teacher, William Hooper, is remembered with much pleasure.

At home in his father's library and in the homes of his neighbors, he found such literature as "Pilgrim's Progress," Fox's "Book of Martyrs," Baxters' "Saints' Rest," Fleetwood's "Life of Christ," Upham's "Life of Faith," Weem's "Life of Washington," of "Franklin," and "Robinson Crusoe." By the aid of a pine knot light in the old cabin home he made himself familiar with the contents of these books.

When he reached his sixteenth year he spent a part of the winter in making shingles, and in the spring of the year, when the freshet came, he and his brothers would go rafting on Clearfield creek and the Susquehanna river, going as far down as Peach Bottom or the Maryland line. This was kept up until he attained his majority, at which time he had become a pilot on the creek and river. Having purchased the lumber for a raft he and his next younger brother, Abraham, spent the winter of 1853–54 in hauling it to the creek. In the spring these two, with another brother, ran the raft to Lock Haven and cleared $180 on it. This encouraged them, and the next season they bought timber for two rafts, camped out the whole winter, chopped and hewed the timber, 13,000 cubic feet in all, hauled it three miles to the creek, rafted it to Marietta and sold it, but timber being low, they lacked, after all their hard work, eighty dollars of having fair wages for their

work. This cooled their ardor for the lumbering business and changed the current of their after lives.

He was always select in his associates, when a matter of his choice, always preferring the pure and good rather than the profane. He was much inclined to meditation, and not infrequently did he retire from his associates to ponder over problems that were forcing themselves on his mind. At one time when a boy, he went to New Castle to attend quarterly meeting. In order that he might think, he separated himself from the company and his mother chided him for his conduct, but little did she know the thoughts of his young mind and the questions he was trying to answer.

He worked one winter in a "log camp" with about forty men, all rough, swearing, drinking, card-playing fellows, but in the evening when they would be playing cards and telling obscene stories, this boy would be sitting in one corner of the camp, reading his Bible by the light of a tallow candle. Years after, when he was president of Western College, one of the men who was with him in that camp happened to meet his brother-in-law, Daniel Albert, and inquired about him. Albert replied: "Oh, he is out in Iowa, and is president of a college." "Well," said the rude fellow, "by God, that's just what I expected, for when we were in camp together, in the evening while we were playing cards and telling dirty stories, Zeke (short for Ezekiel) was sitting reading his Bible. Now he is president of a college and the rest of us are nothing but day laborers."

He was converted in the fall of 1851, when about seventeen years of age. It was in the old Bradford meeting house, near the present village of Woodland, Clearfied county, Pa. He joined the United Brethren

Church. He never was demonstrative in religious exercises, but always self-possessed and deliberate. From early childhood, under the prayers and teachings of father and mother, he learned somewhat to love God and to fear him. At this time he "learned the way of the Lord more perfectly."

His baptism was somewhat peculiar. Some time after his conversion he and his father had been talking one day at the sawmill, a mile distant from home, and during the day they had talked some about the duties of church members, and his father mentioned among others the duty of baptism. On their way home in the evening, when they were crossing the bridge over the stream on which the sawmill was built, he suddenly stopped and said: "Pap, I want you to baptize me." "What?" said his father; "not right now!" "Yes," said the boy, "here is the water, and you are duly authorized to baptize, so I see no reason for deferring the matter." "Well," said the father, "if that is the way you feel, so be it," and then in the water of that mountain stream he kneeled down, and the father baptized him, the two being all alone, save the presence of "Him who is universal."

The children of the family, including our subject, became accustomed to the most rigid economy, and they did not know what it was to be idle. When he was about ten years of age a Sabbath-school was organized in their little, dingy, old log schoolhouse, to which place the children would go with their father every Sunday during the summer months in their bare feet, dressed in their tow linen pants and shirts, and wearing what were then termed "chip hats." The mother was a weaver by trade, and many a day did he sit during

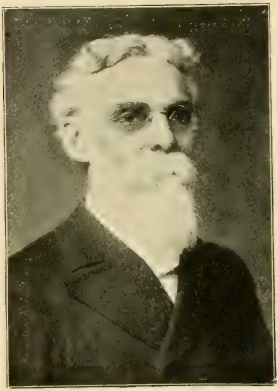
the long winters at the old "quill wheel," and "wind the quills" for the dear old mother, who earned many a dollar by weaving homespun for the neighbors. In fact, from the time the boys of the household were six years of age, they did not know what it was to be idle. Father and mother always found something useful for them to do, and their limited income and large family made it necessary that they utilize every means at their command.

He early had intimations that God would most likely call him into the ministry. When but a small boy a good man, a member of the Swedenborgian church, Mr. George Schultz by name, laid his hand upon his head, and, looking into his childish face one day, said to him: "My boy, you go to school. God has something in store for you if you be true." It was like bread cast upon the waters. It was an inspiration to him. These words ring in his memory to-day, and under God, they probably had much to do in determining his course. When he was concluding to go to school and add to his scanty stock of knowledge, some of the ministers of the church who had not yet learned to appreciate the value of a thorough training to the preacher of the church, discouraged him, but others bade him go forward, in which last he desires to make a special mention of Cyrus Jeffries, R. G. Rankin and J. B. Resler.

In the winter of 1855 he went to public school and studied geography, arithmetic, reading, writing and English grammar, and having a good teacher he made fast progress. He did not learn as readily as some others, but he was energetic and diligent, and when he did master a lesson he retained it. In 1856 he entered Dickinson Seminary, located at Williamsport, Pa.,

DANIEL KUMLER FLICKINGER, D.D.

Twenty-Fifth Bishop of the United Brethren in Christ



JAMES WILLIAM HOTT, D.D., LL.D.

Twenty-Sixth Bishop of the United Brethren in Christ

where he remained as a student for some time. His resources being limited, and being dependent entirely upon himself, he was compelled to leave and taught some. In April, 1857, he entered Mount Pleasant College, in Westmoreland county, Pa., and remained there until the students and property of that institution were transferred to Otterbein University at Westerville, Ohio. Here he remained until his money was spent. He went to Missouri and taught, and somewhat replenished his wasted treasury. He had been licensed to preach by his quarterly conference in 1857. After his return from Missouri he entered the ministry, remaining out of school five years. One of these years was spent on Troutwell mission, one year as pastor on Johnstown station, two years in Altoona, and one on Mount Pleasant station. While at Johnstown, he was appointed a missionary to Washington Territory. When he reached Harrisburg, on his way to New York city, he found his paper money was worth only twenty-five cents on the dollar, and he was not able to go. At the expiration of these five years he returned to Otterbein University, where he graduated in the scientific course January 4, 1865. In 1870 he completed the classical course in the same institution. Following his graduation in 1865, he spent one year as principal of Michigan Collegiate Institute at Leoni, Mich., two years as pastor in Allegheny Conferences, and in August, 1868, he was elected president of Western College, located in Linn county, Iowa, in which capacity he served thirteen years.

It was not his purpose to teach but to preach, if God should so order. After he had graduated he received call after call to positions in and out of the church, and

after he had refused some calls to good positions he was not sure but that he was making some mistake, and said to his wife that if any other such call, which he had not sought should come to him he thought he ought to accept it. Soon after this came the news to him that he had been elected to the presidency of Western College. He accepted the call as of God and went to work to aid a struggling institution. The greatest difficulty that met him was its heavy indebtedness. Judgments were already on the docket, and mortgages were in process of foreclosure. The judgments were paid off and the mortgages settled, so that at the time of his resignation the debts were measurably provided for, and the college re-located at Toledo. His experience has taught him that in founding a college, at least a partial endowment fund should first be secured, and then arrangements should be made for buildings. Having the former, the latter could be much more readily secured. The strength of a college lies in its faculty, not in its buildings and grounds, and to secure a good faculty you must have means to pay them well.

Thus far his special work in the church has been as a teacher and disciplinarian. In his manner as a teacher he was dignified, calm, easy and deliberate, never manifesting any irritation or undue hurry. His kind spirit and warm interest in every student was always felt. His manner of teaching gave to his students great freedom of discussion, which often became general and lively. If he took any position, then he would stand like a rock, and no argument or opinion from any authority would change him. With his genial good nature there is a strong vein of humor,

and many were the anecdotes that he used to illustrate his point. Thus his recitation room was never monotonous. While liberal with his students, he never failed to express his own strong moral conviction, and thus his students went away, feeling better by having been in his presence.

As a college president his government was liberal and uniform. He did not one day denounce and the next day flatter. This uniformity of management won respect, and few were the temptations to violate regulations. If a student persisted in wrong-doing, and discipline was at last needed, it was not administered with any passion, but with a firmness and force that would not soon, if ever, be forgotten by those who heard it as well as by those who received it. His knowledge of human nature is keen and correct, and seldom did he fail to get out of a student what he wanted to know. This knowledge of human nature, together with his general knowledge of books, made him skillful in meeting the many calls for information and advice. For this purpose he was always at command, and his study at his own home was always open. Here the same patience was manifested, he being ever ready to help one who had come with his complaint or his want.

As to college management, one who was a pupil under him at one time says: "In one respect his government marks him in advance of any college president I know anything about. It was in this, that ladies and gentlemen were placed under exactly the same regulations. In most of our educational institutions the rule is that the ladies only are to keep study hours, the ladies only are responsible for social offences. Here the gentlemen were just as responsible in a matter of

social arrangement that might be a violation of rule as the ladies; and they were just as quickly called up for not keeping study hours as one of the girls in the ladies' hall, the only place usually where there is an account kept of such matters."

Another of his pupils says there was a young man who had been accused of drinking and whom the faculty had required to sign a paper in which he promised to abstain while in school. "I saw and heard this young man turn defiantly to the president and declare he would not do it, and then attempted to arouse the sympathy of the students by appealing to them. President Kephart arose, and in a voice like thunder, all the lion in him having been aroused, and with his eyes flashing, ordered the young man to be silent; then turned to the other members of the faculty, while his whole face twitched and quivered with the strength of his feelings, and said, "What shall we do with this young man?" They at once voted that he be expelled for insubordination. It is the only time I ever saw him roused. He usually was very mild and jovial while the lion in him slumbered.

"He was quite an enthusiast on all scientific subjects. I was a member of his class in geology, and I remember how the boys would occasionally get him into a discussion, and especially if they were not prepared to recite, and he would occupy the whole hour with an animated discussion with his class, then look up in surprise when the bell rang to close the recitation, while the boys were well pleased with the results of their efforts."

At one time he suspected that some of his young men were in the habit of going into the janitor's room

in the college building for the purpose of playing cards. He came to the building at one time, and walking up to the door, found it locked. He did not wait to be invited in, but placing his shoulder against the door, Samson-like, he took it off, hinges and all, and discovered the young men in the midst of their game. Is it any wonder that at times they accused him of having eyes in the back of his head?"

His first vote was cast for John C. Fremont, in 1856, while a student of Dickinson Seminary. From its origin he has been a member of the republican party. He was elected to the State senate of Iowa in October, 1871, and served a term of four years, refusing to serve any longer. He received a unanimous nomination as a candidate for governor of Iowa, at the hands of the temperance republicans of the State, but declined the nomination on the ground that, in his judgment, it was not the way to secure prohibitory laws in the State, but would produce factions, and defeat the end sought. He had no desire for political life, but the people, of their own free will and choice, called him, and he did not feel free to decline the call. The place was wholly unsought by himself, and he believed then and still believes that it was the call of duty to him. It was a very fitting preparation for the work to which the church has since called him. It brought him face to face with a new kind of life from that to which he had been accustomed, and a different class of men. He learned from his connection with political life, that much of the cry of corruption in politics, by the masses, is without any real foundation, and that sad as it makes one to say it, there is as much unmanly scheming and wire pulling and trickery in church as in State poli-

tics. While a senator he helped to revise the entire code of Iowa. The present school law of the State was in the main shaped by him, and the system of normal institutes is his own arrangement. Indeed, the school law of the State remains about as the Fourteenth and Fifteenth General Assemblies left it.

On May 19, 1881, at a General Conference held at Lisbon, Iowa, he was elected bishop of the Church of the United Brethren in Christ. He resigned the presidency of the college in June of the same year. He was assigned to the district of the Southwest. In May, 1885, at Fostoria, he was reëlected. From a child his constant prayer was that God would show him what to do. The preferments that have come to him, so far as he is concerned, have come unsought. They have come in the providence of God. He has always believed that God has provided a place for all his children, and that he will show that place to them if they will open their eyes and see.

In answer to the question once put to him as to whether his work as a bishop interfered with his previously arranged plans, he said not; "For my plan of life has been to work where God puts me, and do his will." The duties and responsibilities of the office have been cheerfully met, for there has been the personal consciousness of a present, personal God to lean upon and consult. Absence from his family and his books is the most unpleasant duty it brings to him. It became his duty to prepare the address of the board of bishops to the General Conference of 1885, which brought the secrecy question fairly before the conference. Whatever may be the final disposition of the question, it will take rank as an able paper. The

results which are likely to grow out of it will have much to do in determining the future prosperity of the church. While the bishop has no sympathy whatever with secret societies, he believes that a Christian man is good enough to belong to any church. Broad and liberal-minded as he is, he is an earnest devotee of women's rights, both in church and state.

He was married on the 4th of November, 1860, to Miss Susan J. Trefts, of Johnstown, Pa. Her parents were from Wittenberg, Germany, and members of the Lutheran Church. To them have been born four children: Waldo M., born January 29, 1862, died January 17, 1869; Elwood Irving, born May 5, 1866, died November 11, 1866; Emma May, born December 28, 1868, Lulu Maud, born October 12, 1871.

While death has entered his circle, in spite of all, his is a delightful home. The husband and father leaves his business cares and worries outside of the gate. No matter how weary he may come in, no hasty or impatient word escapes his lips. Day in and day out he is the same even-tempered, kindly-spirited man. He is fond of a joke and freely participates in innocent fun of any kind. Generous to a fault with the members of his family, he still has almost perfect control, through the spirit of love. The daughters adore him, and nothing could induce them knowingly to offend him. Nor does the wife play an unimportant part in the making of this home. In unity and love they open their doors to strangers and friends. She with her activity and good taste has ever done her part in making it a place of joy and beauty.

His religion is that which lights up, beautifies and gives peace to every hour. It is especially manifest

toward his fellow-men. He finds some good in all, and meets all with the same warm hand. He has his reward, for few win such general respect from high and low as does he.

We should take him to be about six feet in height, and in weight not far from 220 pounds. His complexion is dark. As he sometimes facetiously puts it, every other Jew he meets asks him if he is not a descendant of the children of Israel. His face is usually closely shaven, except very short whiskers on the side. His compressed lips show great force of character and an energy which, when once aroused, will brook no opposition.

Most of our bishops have come from that class of men who, in their earlier years, were deprived of the advantages of a collegiate education. They can not as readily enter into the nature of the educational problem as one who "is to the manor born." Bishop Kephart is one of the few who has been blessed with such advantages. The broad outlook which his earlier training has given him, and the experience which he has had in college management, should make him very helpful and very influential in all that concerns the educational department of church work. The friends of higher education look to him for generous sympathy and for large plans for the upbuilding of this interest. He is at present the president of the Board of Education, and has been for a number of years.

As a presiding officer he is deliberate, not easily excited, cool and holds the body well in hand. In conference he examines courteously and kindly, yet plainly, to know whether the itinerants have done their duty. He is just as careful to know that the membership have

dealt fairly with their pastor. If the preacher's salary has been faithfully earned and has not yet been paid, the bishop will be apt to express his opinion concerning it. When a man or a cause needs a word of encouragement or sympathy, he does not hesitate to express it. He pushes forward the business of the conference with energy, but without hurry, and is both genial and dignified in all his management.

As a preacher he is able and impressive. His sermons show great care and thought. At first the mental machinery moves a little slowly. For a few minutes you wish he would hurry, and you may be impatient to help him utter the truths you know are waiting to be uttered. In a little time he warms up to the occasion, and as blow after blow follows with sledge-hammer force, you see the walls of opposition crumbling. If constructing an argument, he gathers in his facts and truths from all realms, and with wonder and astonishment you see the mighty structure rise before your eyes. Steady, without haste, with logical exactness and with ponderous energy he moves on to the goal before him. He does not soon exhaust himself, but when blow after blow has been struck you become the more conscious of the reserve forces which have not yet been called into action. Courageous and fearless, there is no truth which he dare not utter, no error which he may not attack.

He was reëlected at Fostoria in 1885 and it was arranged that the bishops should attend the conferences in rotation. He was again elected at York in 1889, and assigned to the Southwest District. He was reelected at Dayton in 1893, and the bishops were again to hold the conferences in rotation. In 1897, at Toledo, he was again elected, and, the territory having been districted, he was assigned to the Eastern District. He was reëlected in 1901 and assigned to the Ohio District, which he is now serving.

He has visited Germany and Africa in the interest of our Church work. He wrote the bishop's address which led to the appointment of a Church Commission in 1885, and was helpful in guiding the Church through those troublesome times into a safe harbor. He has been a member at different times of most of the boards of the Church, and has given efficient service. He was for a time a member of the International Lesson Committee. In labors he has been abundant. As teacher, as preacher, as bishop, he has been a faithful worker. He helped, under God's providence, to lay anew the foundations and to build thereon a superstructure which gives promise of honoring the Master and blessing the world for centuries to come.

At the General Conference held in Topeka, Kansas, in May, 1905, he was, at his own request, placed where the active duties of the office would not rest upon him. The Conference elected him bishop *emeritus*.

But his robust constitution was on the wane. On January 24, 1906, while at work in the interests of the college at Indianapolis, Indiana, he succumbed to heart failure. His funeral took place at Annville, Pa., January 28, 1906, and was largely attended by both ministers and laymen from all parts of the East District. In him the Church lost one of its wisest counselors and presiding officers.

DANIEL K. FLICKINGER, D.D.

Twenty-fifth Bishop of the United Brethren in Christ.

BISHOP FLICKINGER was born May 25, A. D. 1824, near the village of Seven Mile, Butler county, Ohio. His parents were pious, industrious and well-to-do people, natives of Pennsylvania. Their ancestors at no remote period before them had come from Switzerland. His grandfather on each side came over from the Old World between 1780 and 1790.

The religion of these parents was of a very positive kind and took hold of their daily life. The father being a large farmer, always had hired help, and at times quite a number of hands about him. His house was the regular preaching place for many years, as well as the home for the itinerant preachers. Time was taken for prayer morning and evening, and for the usual meetings on Saturday at one o'clock P. M., to all of which meetings and prayers the laborers were invited to be present. In the absence of the father, the family worship was conducted by the mother. Notwithstanding this family worship twice a day, all the regular meetings, including the weekly prayer meetings and the quarterly meetings of the circuit were regularly attended by them. The father and sometimes the mother were in attendance at the quarterly meetings, although these were often thirty miles from home, the roads bad and the traveling done on horseback or in a lumber wagon.

In 1880 an itinerant was living who had a pair of

saddle bags, which Jacob Flickinger had given him forty-seven years before that time. He came to his house to preach, and had nothing with which to carry his clothes, save a cotton cloth, and no money to spare with which to buy. Mr. Flickinger told him to stop at a certain saddle shop, get a pair of saddle bags, and have them charged to him. This he did, and used them for many years, and they were good when this story was narrated, although they are now a little out of date. Another minister came to fill his appointment one day, on horseback, as was the custom in those days, but had no saddle on his horse. The only one on the premises worth giving away belonged to the boy whose history we are writing. The father said, "Bring your saddle and give it to the preacher, and I will buy you another." The boy was then about fifteen years of age, and not very anxious to give up his saddle. Indeed, to this day he has a remembrance that he wished, and perhaps said at this time, that he wished the preachers would quit coming to their house.

As early as 1832, when Daniel was about eight years of age, he was deeply convicted of sin, and felt that he must become a new creature in Christ Jesus, or be forever lost; up to this time he had never sworn an oath, nor done any wicked act of which he was conscious, yet he felt that he was a great sinner. Having heard a relative tell his father that children were dying very rapidly about four miles from there, he became alarmed, and felt sure if he should die he certainly would be lost.

When about twelve years of age this young boy was induced to join the church. From eight years of age until this time he had frequent convictions of sin.

After joining he prayed in public, spoke in class and prayer meetings, and did whatever he felt to be duty. He made it a rule to pray four times a day, which he did for several months, and at times his religious enjoyments were all that were desired. At times he became quite happy. Once, when plowing in a large field alone, there being a deep ditch at one end of it, he would go into that at times and pray, and the Lord heard him even at this early period of life. Had he been faithful to this light, it might have been much better for him.

This happy condition of things continued about six months, when he began to neglect duty, and consequently became cold and indifferent in religious matters. He began to dread prayer and class meetings, and would have avoided them, but they were at his father's house, and there was no getting away from them. The father conducted the family devotions in the morning, and he and another brother in the evening. That he should be required to pray at night before the hired hands and others with whom he had sinned during the day was a very great annoyance to him. One evening, to avoid doing this in the presence of those who had witnessed his irreligious acts during the day, he set up a tremendous coughing and kept at it until another commenced praying and relieved him. At another time when class meeting was being held at the house one Sabbath forenoon, he worked with one of his teeth and caused it to ache, preferring to suffer seriously with the toothache and a guilty conscience rather than to confess his sins and do right.

This unrest continued until November, 1837. While listening to a sermon one day by Rev. Isaac Rob-

ertson, the Spirit took possession of his heart, and the result was that he determined, if possible, to return to God. For days and nights he saw his wickedness as he had never seen it before. He remained in this condition for weeks and months. In the house of God, at the mourners' bench, in the barn, the fields, the woods, by day and by night, he everywhere sought deliverance from this burden of guilt. Often, after the rest of the family had gone to bed, he would go to the barn or field and wrestle with God until after midnight.

Finally the burden was partially removed, and he promised God to discharge all known duty, and with this spirit he began the year 1840. One cold night in the month of March, 1840, while returning from a prayer meeting to which he had gone four miles over a bad, rough road on horseback, the light of God's countenance came upon him with a clearness not to be mistaken. The peace, serenity and rest then and there received were indescribable.

His thirst for knowledge came back to him with greater intensity than ever before, and he desired a better training, that he might be able to accomplish more good thereby. This was so impressed upon him that he proposed to his father that if he would furnish him money to obtain a collegiate education which would not exceed half that he finally gave him, he would expect nothing more from his estate. This he refused to do, saying he had enough learning to make him useful, and more might make him proud and be injurious to him.

Notwithstanding his father thought his boy should become a preacher, he, like many others, did not think education necessary to good preaching. Even the

United Brethren of that day did not appreciate education, and some of the old ministers denounced it. The old class leader and a number of the ministers who stopped at his father's house, said to him that they were impressed that he ought to preach. One of them went so far as to propose that he would make an appointment for him. So anxious was he for an education that, when this was denied him, he did not listen to the advice of others, or even his own convictions, as to speaking in public for the salvation of souls. As a result, his spiritual enjoyment began to decline, and his life was not very satisfactory to himself or to others.

In the meantime, with what leisure he had, he began reviewing his old studies and reading miscellaneous books. He wrote words and their definitions, and carried them with him when he went to work. Having to plow a good deal, he would hold the plow with one hand and his home-made dictionary in the other. He also carried with him a small pocket Testament, and read some verses, and as he went along plowing he would repeat them over and over until they were memorized. This was very valuable, for the Scriptures which he can the most readily recall to-day, and the words with which he is most familiar, were then and there learned.

In the summer he was eighteen years of age, he lost his health, and for four years was a great sufferer from dyspepsia, liver trouble and general debility. His disease, with the medicine taken to cure it, well nigh destroyed both mind and body. In after years, as he came to look back on these afflictions, he saw how they were overruled for his good. But for these,

in all probability he might have become a worldly-minded man, giving all his energies to the acquisition of wealth.

His father being so decidedly against his receiving a college education, he gave up all hope of it until after the death of his father. It was made his duty to remain with his mother one year after his father's death, which brought him to his majority. He was twenty-one in May; the following fall he went to Germantown to attend a seminary under the control of Rev. Jacob Pentz. During this year he made rapid progress in his studies, but was so broken down in health again that he became almost a wreck. He was compelled to quit school and was forbidden to study. Having spent a month in recruiting, his health was so far restored that he was able to teach a spring term of school. The following winter he taught six months. This brings him to the spring of 1846, when he was twenty-two years of age, and his health moderately good. He was married, February 25, 1847, to Miss Mary Lintner. He commenced farming, and was doing well financially and reasonably well religiously. In August, 1848, his wife became afflicted with sore eyes, which became so bad that she could not take care of herself or her child, born February, 1848. This continued so that it was difficult for him to be away from home at all. At the request of her mother he took her to her home, where she remained most of the winter. He taught school again that winter, and his wife's bad health continuing, in the spring of 1849 he sold off his stock and rented his farm. This gave him time to do some reading and studying, and may have suggested to those who insisted on his preaching, that he was arranging to do so; but

such was not his plan. In after years he saw how God was leading him all this time in strange paths. His wife's sickness deranged all his plans, and put an end to his financial prosperity. He was making money on his farm and getting along so well that he had already bought a second farm and would soon have paid for it. This would have given him 317 acres of fine land in one body in Butler county. As matters were he could not carry on business, so taught school. He still hoped to complete his education, and with this in view, just before his wife's death, he bought a house and lot in Oxford. His wife died September 30, 1851. At the time of her marriage she was not a Christian woman, yet was very circumspect in all her life. Her self control, patience and good sense often checked impatience in him. About two years after her marriage she embraced religion and joined the United Brethern Church and lived a consistent Christian life until her death in 1851.

He never had license to exhort. Rev. J. Coons, preacher in charge, asked the class, without his knowledge, to recommend him to quarterly conference, which they did, and license to preach was granted him. At this time he was a class leader. The license was dated April, 1849, and was retained by the leader for more than a year. In the meantime, Mr. Flickinger made two appointments and tried to preach some half dozen of times for others. At the session of Annual Conference in 1850 he was received into it. When asked by Bishop J. J. Glossbrenner if he "felt moved upon by the Holy Ghost to preach the gospel," he answered that a number of the brethren said it was his duty, and that they had brought him there; he had no very powerful

impressions on the subject, but was willing to do his duty, and, if the conference did not object, he would see what he could do. The bishop gave him a significant look, and told him he could withdraw. He was voted in, has been a member of it ever since, and an unreserved itinerant, going wherever the church sent him.

He was sent as junior preacher with Rev. Mr. Norris to Mount Pleasant circuit. They had nine regular appointments, which they filled every two weeks. They gave each place a protracted meeting, and had five or six good revivals, at which about 200 new members were taken in. The circuit had agreed to pay each of them $200. At the third quarterly meeting they proposed to dismiss Mr. Norris and keep Mr. Flickinger, on the ground that they could not support more than one preacher. Flickinger proposed to go, on the ground that he would rather go and preach to some poor people for nothing, than to preach to rich and stingy people like them for small pay. To send away a poor preacher because unwilling to pay him, and want to retain one who had a farm and would not need much, was a shame. They opened their eyes and ears when thus talked to by the junior preacher, and the result was that both of them stayed. There was about *two millions* of money represented at these nine appointments.

This being his first field of labor, with no special preparation for the ministry, and with not half a dozen sermons on hand, the young preacher was kept quite busy. He would fill his appointments on Sunday, and hurry home on Monday, so as to fill up for the next round. He could use the same sermon at three or four

places on the circuit. Still he had little time to spare. He did not know at that time that books of skeletons were published to aid those who desired such help. He would select his text, and then think and think what to say, and then would write down what he proposed to use. He would spend from four to six days in preparing one sermon. He often lamented in later years the fact that he did not have a good education and the training which a good theological seminary would have given him. Not having time to prepare funeral sermons, he avoided these occasions as much as he could. He did find time to send some shot and shell into the Campbellite and Universalist camps, which he hoped did some effective work.

His wife having died about the time of conference, he declined to travel. The stationing committee, however, gave him an appointment of which he did not learn until after the burial of his wife. He went to the circuit, but at the end of the second quarter offered his resignation. They prevailed on him to remain until they could get another preacher, which they did not care to get. At the end of the year his health was again broken. He had held a number of protracted meetings, and had about seventy accessions. When he went to conference he carried with him about $60 of missionary money, which astonished the people, as it was many times more than had ever come from one circuit before for such a purpose.

Bishop Glossbrenner was on his way to attend the Indiana, Illinois and Iowa Conferences, and gave him an invitation to go with him, which invitation he accepted. This trip gave him a knowledge of the church and of the ministry, which was of great value to him in determin-

ing his after work. At the Indiana Conference he met the Blairs from Kentucky, who were there to get a young man to go with them to be an itinerating missionary. They pleaded long and hard, but he feared his health would not be sufficient to endure the hardships, and so put them off. From this point they went to the Illinois Conference, which met at Westfield. It took them ten days to go from here to Knoxville, where the Iowa Conference would be held. Some interesting experiences occurred on the way, such as we shall not here repeat. They visited Iowa City, Muscatine, and Rockford, Ill., which place they reached, after riding one night, just in time to see the train leaving. The bishop gathered up his satchel and ran after it, calling out to it to stop; but it would not stop, even for a bishop. Mr. Flickinger reached home, after an absence of one month, in fair health, and fuller of information as to the needs of the church than when he started on his trip. When he left home he left with $80 and a good silver watch in his pocket. His traveling expenses cost him about $50, and the remainder, with his watch, went to the poor preachers. When he reached home he had saved less than $2 from his funds. He so pitied these poor preachers that his overcoat and watch were left with them. One man was about to lose his horse, and Mr. Flickinger gave him his watch and told him to put that in on his debt, which he did for about $20. This opened his eyes to the necessity of getting more money for church purposes, especially for preaching.

After spending a month in Ohio, looking after his farm and children, he went to visit Bishop Glossbrenner and see some friends in Pennsylvania. On the 9th of January, 1853, he was married to Cornelia Virginia

Glossbrenner, eldest daughter of the bishop, with whom he was not permitted long to live. She had ripened for glory, and the Lord took her. She died August 17, 1854. Being a widower from September, 1851, to January, 1853, and then becoming one again in about twenty months after marriage was a heavy stroke to him. In his loneliness and distress he sought the Lord for help.

Soon after his second marriage he was appointed to a mission in Cincinnati in connection with colporteuring for the American Tract Society. At the sitting of the next Annual Conference he was ordained by Bishop Edwards and sent to Dayton station, consisting of three appointments, Rev. R. Rinehart in charge. For his first year's preaching he had received $121; the second one, Lewisburg, paid $187; the part of a year in Cincinnati amounted to barely enough to pay boarding, and the fourth year in Dayton he received $283.

About the first of November, 1854, he said to a member of the board of missions that if no better man could be found to accompany W. J. Shuey to Africa that he might present his name. His name was considered, but on account of his uncertain health the board declined to appoint him. He was sent for one day in December to come to the room which since 1857 he has occupied as missionary secretary, and was informed that he had been appointed to go to Africa with Mr. Shuey, provided he would remain two years. He asked until 2 o'clock P. M. to consider the matter, when he agreed to go. At 6 P. M. the same evening he started for New York city to make arrangements for the voyage. He resigned his charge, adjusted his business matters, and in company with W. J. Shuey and

D. C. Kumler he left Dayton on the 4th of January 1855, and expected to sail in a few days. They finally sailed on the 23d. They reached Africa in safety; Shuey and Kumler remained but a short time, leaving Flickinger as the sole representative of the church.

He made Goodhope station, of the Mendi mission, his headquarters, meantime exploring the country a good deal. Various points were thought of, but for good reasons given up, until it was thought best to secure Shengay. Flickinger spent most of his Sabbaths at Goodhope and preached there, as they had no minister. In October, 1855, he married Miss Susan Woolsey, who was a teacher at Mendi mission station; but after her marriage she remained at Goodhope, assisting them. At the close of the year he had several attacks of fever, and was urged to leave for Freetown, which he did. The physician advised him to return to America, which he did, arriving in time to meet the board, which convened January 4th, in Mount Pleasant, Pa. By July he was so far recovered that he could deliver lectures once a week on Africa.

During July and August he made at the rate of $300 per week in notes and cash for the missionary cause. He seemed to have an inspiration and desire to obtain missionary funds. During these trips he had some amusing experiences. The whole African field and work was comparatively new to our people. He was often introduced as a colored missionary. On one occasion, after portraying the sad condition of the Africans, a woman who heard him through said, "They might go to hell before she would pay a cent to save such superstitious heathen as these." Another person, after listening to him for some fifteen minutes, turned and

left the house in great anger, saying he did not come to hear a man talk about "niggers." He was revisited the next day by Mr. Flickinger, who talked Africa to him all the afternoon and until midnight, and when he finally left him the next morning, he had his note for $50, which was all paid.

At the conference in Cincinnati, in 1856, not being in good condition to return to Africa, he applied for work, and was finally sent to Piqua, Ohio. In about two months he had the church repaired, the classes at work, and some additions of members. At this juncture the executive committee of the board of missions sent for him to meet them. At this time J. K. Billheimer and D. Witt, having been previously appointed to go to Africa, were now in New York, expecting soon to sail. Mr. J. C. Bright opposed the sending of these men, unless Flickinger would go with them. Shengay was not yet in our control. It would be difficult for these new men to get it, and if they should take sick, and be compelled to return, the church would become discouraged. Unless Flickinger would consent to go along, secure Shengay and initiate these men into their work, Bright would oppose their going at all. It was finally officially agreed to recall the men unless Flickinger could go with them. He agreed to go, and the next morning by 4 A. M., was on his way to New York. Their vessel had sailed, but they finally departed December 5, 1856. This was a severe trial to him under the circumstances, but rather than see the mission abandoned he went, and the result was that it was of the Lord's appointing. He returned the following May, in time to meet the General Conference, which met at Cincinnati, Ohio, when he was elected corresponding secretary of the missionary society, in May, 1857.

He did not think it was right to displace J. C. Bright, who had been an efficient worker, and therefore tendered his resignation to the board. Mr. Bright was placed on the board of managers, and at his urgent request, Mr. Flickinger agreed to remain where he had been placed. He at once entered on the duties of his office, which at that early day meant to travel from place to place, lecture, preach, talk missions generally, and solicit money. It was thought he ought to bring most of the money necessary to keep the society at work. He visited the conferences and in ten days, at four different conferences, he received $3,000 in good notes and cash, much of it cash. While in the East on work of this kind, he was taken seriously sick, and brought home, and was informed by his physician that he could not live. He therefore resigned his secretaryship, and his predecessor, J. C. Bright, was elected to remain until the meeting of the board. He could not continue because of failing health, and Flickinger was again elected, and from that time, May, 1858, until 1885 he has been the efficient corresponding secretary of the Home, Frontier and Foreign Missionary Society of the Church of the United Brethren in Christ, and with slight exceptions, when out of the country, he did the work of the office.

In the fall of 1861 it looked as though our mission in Africa must die. Mr. Billheimer and all the other missionaries had come home sick, and there was no money to send others, or to pay debts in Africa. The mission was left in the care of Rev. J. A. Williams, a native African, who held the property, but, under the circumstances existing then, could do but little. Flickinger, in 1856, had bought a house and lot in Freetown, which was to be a kind of recruiting station. After

securing Shengeh this was to be sold; because of some flaw in the title, Mr. Billheimer had failed to make a sale. The Civil War was upon us, and our people thought they had enough to do, without giving much attention to Africa. Finally Flickinger agreed to go at his own expense, sell property, pay debts, and put things in working condition again. The committee accepted his proposition. He managed to sell the property there, paid the debts, allayed the unpleasant feeling which Chief Caulker manifested toward us, and made him much more approachable than he had been before.

At the General Conference of 1865, the question of the publication of a missionary Sabbath-school paper came up. The *Missionary Telescope* had been suspended, mainly because of the 6,000 readers which it had, at least two-thirds received it gratis, because they were life members or life directors. Mr. Flickinger felt that the board of missions must have an organ through which it could reach the people. The General Conference authorized him to issue a *Missionary Visitor* as soon as 1,500 subscribers could be secured. He knew it would be hard work to secure subscribers until the people saw the paper and knew what it would be; so he at once issued 1,500 and sent them to ministers, Sabbath-school superintendents, and others. This was in July and he did not look for any returns until the next April. At the end of the second year, not counting anything for editorial work, it paid expenses, and since that time has proved a financial success. He himself says concerning this, as well as similar periods in his life: "With this, as with a number of other things with which I have had to do, I walked by faith. In my zeal

for some things I have taken great risks, but God brought me through safely. There are times when I have had a kind of prophetic inspiration, have acted upon it, and came out all right."

In an article from the pen of Rev. J. K. Billheimer, in the *Telescope* for February 18, 1885, occurs the following earnest language: "Our corresponding secretary, Mr. Flickinger, is now in Africa for the eighth time. Twice he went there to help locate the missions, six times he has gone there to organize, plan, advise, counsel, and encourage the work. Four times he has gone at the earnest solicitations of the superintendent and other parties. This is one of the secrets of our success. The six trips our secretary has made to Africa have cost the Church much less than it would if he had not gone, unless we value what we have there at *nothing.* * * * Why this frequent crossing of the ocean? *Why not elect a missionary bishop?* Africa is our field. We are adapted to the work, our hearts are in it, and God is blessing our labors there and the Church at home most wonderfully."

This question came up before the board that convened at Fostoria, May 13, 1885. The finance committee recommended the appointment of a missionary bishop. It was urged that if such a person were appointed he could make his headquarters in London; could hold the conferences in Germany and Africa, and spend the remainder of his time in soliciting funds in Great Britain and in the United States. A letter was read from J. J. Jones, secretary of the London Missionary Society, commending our methods of carrying on the African missions. As a result of all this, the board unanimously agreed to recommend to the

conference, soon to assemble, the appointment of a missionary bishop. The subject came before the conference a few days later, and the following resolution was adopted: "That a missionary bishop be elected, to be known as foreign missionary superintendent." D. K. Flickinger was therefore elected missionary bishop on the first ballot. A difference of opinion prevailing as to what portion of his time should be spent abroad, he tendered his resignation, which was not accepted.

In September he writes to the *Telescope*, "I am now off for Africa for the ninth time. I most heartily wished the General Conference to give my place to another, and did feel much like stepping aside and not attempting another voyage to Africa." He goes to work again with his accustomed zeal. "Just think of the fact, that in all the thirty years we have worked in Africa we have expended $150,366.32; of this amount other societies have contributed at least $35,000, so that, all told, we have only given toward the support of the Gospel in heathen lands, $115,000. With this, nine mission stations have been put into operation, hundreds of children have been educated. civilization has been given to hundreds of adults, in whole or in part, and the Gospel has been preached to thousands of people, over 1,500 of whom have renounced heathenism, and professed Christ; and a considerable number of them, both in life and death, showed that they had been with Christ and learned of Him."

On the forty-fourth day out, he writes: "I read and wrote all my eyes would allow, and walked and whistled all I could stand in that way. I did about all the work and furnished most of the amusement on board.

"Gathering facts for the story of missions in the United Brethren Church has brought to mind many of the struggles through which the Board of Missions and its officers have passed since 1853. Also some of the victories so gloriously achieved in the face of the most determined opposition. How unexpectedly, and just in the nick of time, did the Lord raise up friends to furnish the money to keep the board from abandoning some important missions. Then Mr. Blanchard came from Carlisle, Ky.,—came to Dayton to find an anti-slavery church to which he gave $4,200 in cash, as he did, at a time when we were much in need. And the Lord put it into the hearts of such men as Bishop Russell, Brown, Lane, Lohr and others to give us from $5,000 to $10,000 each. We may well say, 'Praise God, from whom all blessings flow.' Yea, more, we may well trust Him to help us out of our present embarrassments."

In May, 1886, he is present at the annual meeting of the Board of Missions. Since his election as bishop he has labored in England, Germany, Africa and the United States. He has given time, money and toil to the work. While in this country he is not idle. A man of his active, busy temperament can not be idle.

In the fall of 1886 he starts for Africa again. In December of that year he holds the eighth African Mission district conference. Burdens press upon him. The work is inviting, but he is crippled for means. "Truly, we have much to be thankful for, and, especially, that souls are coming to Christ by scores and hundreds in this dark land, but, Oh, how much we have to deplore in the shortcomings of many of our people here and because of the incorrigibleness of not a few

who are still unmoved, though they have heard the Gospel, and some of them for many years."

Mr. and Mrs. Rufus Clark, of Denver, Colo., having given him $5,000 the previous August, for the erection of a training school in Africa, to prepare men for the work of teaching and preaching, he at once arranged to erect such a building, and on January 31, 1887, the corner-stone was laid and an address made by Bishop Flickinger, from which we take the following interesting paragraph: "The building is to be fifty-one feet long, thirty-one feet wide, and its walls, which are stone, twenty-three feet above the ground. The corner-stone and many others in it, came from the walls of John Newton's slave pen on Plaintain island, three miles from this place. All the stone to be used is generously given by Chief Neale Caulker, a true friend of ours. Surely, Mr. Newton, once a cruel slave tender, and afterward a celebrated minister of the Gospel, would rejoice with us were he here, to see these stones now used for a house in which to train men and women to work for the abolition of slavery and wickedness of every kind." Early in April he was on his way to England again. May 25th and 26th finds him in Germany holding the annual missionary district meeting. Having spent over four months in Africa, his health is giving way, and about the middle of July he starts for the United States. Since his election as bishop he has made two trips to Africa and three to Germany. He can not come home without reminding his brethren once more of their duty by telling them "that members of the United Brethren Church will pay more for tobacco and jewelry and toys in one year than would pay all the debt, and yet they keep on throwing away the

Lord's money for useless and hurtful things, and starve the Lord's cause and their own souls."

He reaches home in July, spends such portions of his time in lecturing, writing and visiting the conferences as his health and the health of his family will allow. The last of October he sails again for England. November the 3d he writes from London, where he had been attending some missionary meetings, which did not yield the good results anticipated. We suspect he was a little dissatisfied when he penned these pertinent queries to the *Telescope:* "Why did not the blessed Jesus set apart a gold mine, as well as die, from which to get money to send the Gospel to the heathen? It might easily be furnished by Christians, but as they only give pennies where they ought to give dollars, as a rule, it certainly would have been better if the Lord had provided for money in some such way. The shortest way out of all this trouble would have been to have killed our first parents for sinning, and not allowed any heathen to have been born. In that event there would have been no need of a Saviour or missionary collections, or even a heaven to get into, as this is all some professors live for, they say. It is evident they do not love to help others into heaven, or they would not spend from $5 to $50 dollars a year for useless or injurious things, and put off the missionary cause with less than one-tenth, as many do." Bishop Flickinger somewhere wrote, at one time, "In my living, clothing, traveling, and in all, I studied economy; I therefore always had money to pay my debts and to give to benevolent purposes, because I saved it."

As the success of the African mission is due, in the

main, to the plans and labors of Bishop Flickinger, it may not be out of place in this connection to give the opinion of a disinterested observer. Hon. Judson A. Lewis was United States consul at Sierra Leone, during the administration of Hayes, Garfield and Arthur. After his retirement he wrote a book on "Missionaries and Missions" from a secular standpoint. In this book he gives us an account of Shengay mission. Among other things he says: "In this way the secretary and the treasurer, who are really the managing men of the society at home, have familiarized themselves so completely with the work of the mission on the coast, that they know just what its wants are. Now this is a very important item and probably one reason why the Shengay mission is *the best managed and most prosperous* little mission known to the writer on the west coast. The managers at home know just what is required. They don't guess at anything, for they have been to the front and camped out; they have eaten hard tack, and slept on the ground; they have seen battles and helped to fight them. Hence they know how to command and what kind of soldiers to place on guard.

If anything goes wrong or new stations are needed, requiring the services of a good man to engage the chaps in much 'palaver,' D. K. Flickinger packs his knapsack and the first you know he is on his way to the west coast of Africa, and soon you see him bounding in, knowing just what he wants, and how and where to find it. Off he goes in his boat, up and down the bays and rivers, visiting chiefs and head men, day and night on the rivers, sleeping in his boat or on shore, as the case may be. In this way he works two

or three months, and accomplishes the object for which he went forth, and is again on his way back to his post and people. He has become thoroughly acquainted with the native chiefs and their people, and they with him."

Concerning Mr. Flickinger's family, the two children of his first wife both reside in Columbus, Ohio. Samuel Jacob, the oldest, was born in 1848. He is a graduate of Otterbein University, had a special course in Cornell University, New York, and was the efficient editor of the *Ohio State Journal*. He is still unmarried, and in politics is strongly Republican. He is at present the agent for the Associated Press, with headquarters at Cincinnati.

Daniel Lintner was born in 1852. He graduated from Otterbein University, and was for a time a prominent clerk in the Insurance Department of Ohio. He was married in 1877, and died October 24, 1894, leaving an interesting family of children.

Of the children of the last wife, the oldest, Mary C., was born in 1857. In 1877 she was united in marriage to W. L. Todd, of Willoughby, Ohio. Mr. Todd was an accomplished and enthusiastic musician, and had charge of the department of music in Otterbein University for a number of years. He died somewhat unexpectedly in the summer of 1887 while spending his vacation at Mr. Flickinger's residence in Willoughby. His son Ruah was very sick at the same time, but was spared a few months longer and then taken, and Mrs. Todd's heart and hearth were both left desolate.

Sarah Jane was born in 1858, and in 1880 was married to C. P. Williams, of Marietta, Ohio. Mr. Williams was chief clerk in the school commissioner's office during the administration of Hon. Leroy D. Browne, but is now in business in Indianapolis, Ind. Mrs. Williams died October 6, 1896.

Nellie Glossbrenner was born in 1860. She is a

graduate in music, and quite skillful as a teacher in this department of work. After the death of Professor Todd she had charge of this branch of study in Otterbein University. She is a lady of culture, of good social qualities, an enthusiast in her work, and very popular with her friends, of whom she has a large number. She was married to Mr. H. H. Myers, of New London, Wisconsin.

Elmer Ellsworth was born in 1862. He graduated from Otterbein University, and afterward completed a course in medicine in Cleveland. He married Miss Florence Wilson, of Willoughby, in 1884. He removed to Emporia, Kan., but at present resides in Indianapolis, Ind.

John William was born in 1864. He also graduated from Otterbein University. He is unmarried, and publishes a paper at Clyde, Ohio.

Charles Henry was born in 1868, and died in Willoughby in 1877.

Bishop Flickinger having been prevented from securing the education for which he longed when a boy, determined that his children should not be so unfortunate, and has therefore spared neither pains nor money in securing for each of them a good education. Not only has his family had the benefit of his foresight in this respect, but in the Church of his choice he has always been among the foremost to push forward educational interests. For this purpose he has freely given of his money, his time, his influence, and his energies. For a number of years he was one of the most efficient trustees of Otterbein University. When the time came to make an effort to endow the university, Dr. Davis was asked to undertake the work. He had rendered similar service before, and felt now as though the load should be placed upon younger shoulders. Mr. Flickinger said to him to come to Miami Conference and he would help him. If the author is not mistaken

he kept his promise by himself giving over $1,000, and securing among his friends enough to endow one chair to the amount of $5,000. At other times he has given for the debt, for literary halls, for library, and other wants of the institution.

He is just as earnest and anxious a worker in the interest of a higher theological as he was of a literary training. When it seemed best to open Union Biblical Seminary, there were teachers, but no students, no buildings, no endowment. Students could be found, a building could be had temporarily, but how should these teachers be paid? An agent was put in the field to secure help. Bishop Glossbrenner, who for certain reasons had become interested in the work, said to the bishop: "Daniel, you must go with me to all my conferences this fall, and you and I can raise money enough to run the Seminary for two years." The outlook was not very hopeful until Mr. Flickinger agreed to coöperate. Subscriptions were taken at the conferences, mostly among the preachers, to be paid in two annual installments. This made him extra work and care outside of his official duties, and for a time seriously affected his health, but he had the pleasure of seeing a good work prosper in his hands.

Mr. Flickinger early saw the value of the press in church work, and used it for the carrying forward of his enterprises. The *Missionary Visitor* was originated by him, and for twenty years he was its constant editor. In connection with this, he has freely used the *Telescope* to keep the Church instructed and aroused. From the articles which appeared there from his own pen, one could not only gather the facts of his own life, but the history of the missionary as well as other movements in the Church. From 1865 to 1881, when the Publishing House was making an effort to relieve itself of debt, he was one of its trustees, and to his persistence

and earnestness and fertility of resources is due not a little of the results then accomplished.

As a writer he may not and does not possess all the graces of the finished author. The best thoughts do not come at random. One needs time and quiet and freedom from the pressure of business, that the best efforts of his brain may be put into "thoughts that breathe and words that burn," and Mr. Flickinger has had no such leisure. He has laid foundations upon which other men are to build, and he has laid them well. Almost every editorial written or article contributed had to be done to meet a present emergency. The keen business sense which shows itself in all his work appears in his writings. There are no double meanings. He knows what he wants to say, and one who reads knows what he means. He gets the ear of the Church, and they know what he wants.

While Mr. Flickinger's work has been mainly along missionary lines, there is hardly a department of church work which he has not touched, and which he has not helped.

Mr. Flickinger was elected missionary bishop at Fostoria in 1885. At the conference at York, in 1889, it was thought best not to continue this office, and Mr. Flickinger was therefore not retained. For the following two years he spent his time in occasional lectures and sermons, and doing such work as came to him. He filled a Congregational pulpit near his own home. He later united with the Radical United Brethren Church, and in 1897 was elected secretary of their missionary society, in which capacity he is still serving. In December, 1896, he visited Africa again to help secure additional land for the location of a Radical mission. His election as the secretary of this missionary society was about forty years after his first election to a similar position in the United Brethren Church. His office is at Huntington, Ind., where he spends a por-

tion of his time, and the remainder with his children in Columbus, Ohio.

He is now a little past seventy-nine years of age, and still thinking and planning how to save the heathen, but his whitening locks show that he is daily nearing the eternal city. A letter received from him a year or more since says: "I never enjoyed work more, nor was ever better suited with my occupation on earth and my Master in heaven. I am especially thankful for three things: First, comfortable health on earth; second, enough to live on if I did not earn anything, and last and best of all, a good prospect of heaven when life ends."

In the fall of 1905 Bishop Flickinger severed his connection with the Radical United Brethren Church, and came back to the Church of his boyhood, and in which he had served so many years as Missionary Secretary.

He is now living in Indianapolis, Indiana, and although the weight of years is upon him; yet his heart is as young as ever, and his labors are sought in the cause which lies so near his heart.

JAMES WILLIAM HOTT

Twenty-Sixth Bishop of the United Brethren in Christ

JAMES WILLIAM HOTT was born November 15, 1844, near Winchester, in Frederick County, Virginia. His parents were Jacob Fries and Jane Hott. The father was a member of the United Brethren Church from youth, and a minister for many years. Being a man of delicate health, he held what was known in his times as a "local relation," though quite as active as his strength would permit. During the Civil War he did much preaching, and served as presiding elder when war measures interfered with the regular supply.

He was a man of limited education, for which he often expressed regret, but was a careful student of the Bible, and was in no mean sense a theologian. A man of decided convictions, he had an intense hatred for sin of any sort; but when it took the form of heresy it was to him unbearable. He delighted in biblical controversy when it turned to good account, but was in no sense hypercritical. Considering his time and means, he possessed a fairly good library of standard books. Though holding a local relation, he seldom missed a session of the Virginia Conference, and was for years one of its most esteemed and influential members. He died August 31, 1884, aged sixty-three years and eleven months.

Jane Hott, the mother of the bishop, was the youngest daughter of Catherine Streit. She was born and reared within a mile of her present residence, and was,

like her husband, a Christian and a member of the United Brethren Church from her youth. Possessed of a strong executive character, she was well fitted to share in the responsibilities of a large household. Her decided Christian life has won for her an esteemed old age, and many, led through her example and earnest entreaty to a better life, will bless her memory in the years to come.

J. W. Hott was the oldest of a family of eight children. These were early brought into the United Brethren Church, and remained faithful. Charles, Ellen, and David have fallen asleep, also the father and brother-in-law. There were six ministers of the gospel in the family. Those who were often at family prayer in the home of Father Hott can but remember how he, with his children gathered kneeling about the old fire-hearth, prayed "the Lord of the harvest to send laborers into the vineyard." How signally his prayer was answered in his own family!

The old farm, where the subject of this sketch was born and reared, presents such variety and picturesqueness as to impress the lover of nature with its beauty, and it doubtless lent of its treasures to the furnishing of the youthful mind more than he at that time realized. The old homestead, with its busy scenes of planting and gathering, gave to the boy a legacy richer far than wealth or royal blood could offer. To drive the cows at morn and at eve was to hear the woodland ring with song of birds and chirp of squirrel, to lift the eyes was to have the hills and mountains awaken in the soul its loftier aspirations, while, turning here or there, the secluded nooks and corners beguiled the thoughtful child to meditative prayer.

Then there was the frequent coming to and going from his early home of United Brethren and other ministers. In this way, and through the frequent conversations in the home concerning others, he became

acquainted not only with the ministry of the Church, but with its doctrines and government as well. There, too, were the old landmarks of the pioneers of the Church. Every day the old house in which Newcomer and others found lodging, and where they preached and prayed, met the boy's youthful mind, a historic interest in the Church.

Among those who exercised lasting influences over his early years was his grandfather, John Hott, a devout man of God, of the German Lutheran Church, who occupied a part of the old home during all his boyhood years and to whom he was much attached. Next to his grandfather, aside from his parents, came his Uncle James, for whom he was named, and who lived near, on a part of the original farm.

James was a boy of peculiarly strong will. While he was of rather delicate mold physically, yet he possessed a muscular endurance that put to a severe test the farm hands that chanced to vie with him in swinging the harvest cradle or mowing the tangled grass.

His early education was limited to two or three months a year in a country subscription school. At home his lessons were studiously prepared by the help of the lard lamp, or the light of the pine knot on the great chimney hearth. In the Sunday school he attended children were taught to spell and read, and, when old enough to belong to the Testament or Bible classes, reading three or four or even more chapters constituted the manner of studying the Scriptures.

At the early age of thirteen years he felt a conviction of sin, and in a meeting held at Green Spring Stone Church by the Rev. Isaiah Baltzell he gave his heart to God. He at once united with the Church, and enlisted in its active service. At family prayer he took his turn in leading the devotions. From the time of his conversion it was clear to him that he must preach the gospel. So for several years, while engaged on the

farm, his thought and his reading turned in this direction, and no little preparation was then made for his future work. A remark by Presiding Elder Winton to his father at the close of a quarterly conference that "we ought to have given license to this boy," as he shook hands with him, was perhaps the only suggestion from any one that he ought to preach, until his pastor, Rev. J. D. Freed, and C. T. Stearn asked him to preach what seems to have been his first sermon. The suggestion of the elder doubtless served as an encouragement, and the quiet preparation for his life-work went on with renewed earnestness. At the age of sixteen, by request, he ventured to deliver an exhortation in the old Methodist Episcopal Church at Gainsboro, Va. It was a few weeks after this that his first sermon was preached at Mt. Pleasant Church, southwest of Winchester some eight miles. The text was "I am the way" (John 14:16). This was probably in March, 1861. He did not at this time have license either to preach or to exhort. Concerning this and later preaching, he says: "It has never been my custom to memorize a single sentence of a sermon, not even the form of words used in stating a proposition. I had no manuscript, not even a 'sketch,' and for ten years at least I preached without ever using so much as a note or catchword in the pulpit, though sketches were always carefully prepared and carried with me." Of the effects of this first effort upon himself, he writes: "Of the effort I was profoundly ashamed. Save for the freezing cold and the entreaties of the brethren I should have gone on horseback ten miles that night to father's welcome roof, rather than to accept the hospitality kindly offered by a member of the church."

His chief discouragement arose from a lack of the freedom, tenderness, and warmth of heart which, before this, both in class- and prayer-meetings, had given him no little encouragement to undertake the work. There

followed weeks of great trial. In the meanwhile, at a quarterly conference held at old Mt. Hebron Church, Frederick County, Va., April 8, 1861, license to preach was given him, signed by Jacob Markwood, presiding elder. Not long after a second effort to preach was made at Smoketown church, near Martinsburg. Still later, a third appointment was made at his home church, Pleasant Valley. When Sabbath morning came large numbers of his relatives and friends were present to hear the boy, but little over sixteen years of age, preach. The best preparation possible had been made by using freely the help of his father's library. His text was John 3:16. He spoke with greater freedom, but without the warmth of heart he so much craved. He said: "My discouragements were very great. Great temptations to abandon the ministry distressed me. God must help me and enable me to preach from the heart or the thought of the ministry must be forever abandoned. I could do no better than to throw myself into such an issue. The conflict was overwhelming. I had no one with whom to counsel. Broken-hearted, I fell into the hands of Christ, and he had mercy on me for his dear name's sake." This was indeed a victory, one that gave type and character and soul to his whole ministry.

At a meeting of the "Southern Half," or that portion of the Virginia Conference lying within the lines of the Southern army, held at Edenburg, Virginia, February 16, 1862, by Bishop J. J. Glossbrenner, he was received into the annual conference. He was ordained by Bishops Glossbrenner and Markwood at a meeting of the "Northern Half," or that portion of the Virginia Conference within the lines of the Northern army, held at Boonesboro, Washington County, Maryland, beginning February 19, 1864. He received his first appointment from the Edenburg Conference in 1862.

It should be remembered that the ministers of the Virginia Conference were separated by war lines and held separate sessions in Maryland and Virginia in 1862, 1863, 1864, and 1865.

Their places of meeting were as follows: Maryland: Mt. Carmel, February 7, 1862; Georgetown, February 20, 1863; Boonesboro, February 19, 1864; Myersville, February 17, 1865. Virginia: Edenburg, February 14, 1862; Keesletown, February 27, 1863; Freedens, March 14, 1864; Mt. Zion, March 9, 1865.

These acted in perfect harmony. Bishop Markwood presided over the Maryland section, except in 1864, and Bishop Glossbrenner over all the Virginia sessions, and the Maryland session in 1864. The subject of this sketch attended all the Maryland sessions and all of the Virginia sessions except those held in 1863, 1864, and 1865.

These facts are more minutely presented to place before the reader the difficulties met by the young preacher at the outset of his ministry. It should be borne in mind that the territory embraced in this first charge during these years of the Civil War changed military control more than a score of times; now in the hands of the Union army and now in the hands of the Confederate army; now the country is filled with soldiers wearing the blue and now with those wearing the gray. Ever and anon these are in mortal combat. The roar of the musketry and the boom of the cannon were familiar sounds. Here the scouts were met and yonder the picket post encountered with positive orders to let no one pass; yet the appointment is out and must be filled. To pass and repass through the lines was as dangerous as it was difficult. While as a minister he was exempt from military service, he was by no means safe from the marauding bands that operated along the border and made booty of all on which they could lay hands. One day, tired and weary and hungry, he

stopped at the home of a well-to-do United Brethren and asked food for himself and horse, but it was refused him, and he had to journey on without it. These experiences were a source of great anxiety to his friends and especially his mother. If the barest possibility of reaching an appointment appeared he ventured on it, and by securing a pass or by persuading or flanking the pickets, usually succeeded. These years of constant trial and danger served a good purpose in the young preacher's life. He was driven closer to God and learned to trust him more fully. In many a moment of evident danger God preserved him.

The round on his first circuit of sixteen regular and four or five occasional appointments was made every four weeks. The three years on this field were years of hard toil, but years of fruitful ingathering of souls. He with Brother Nelson gathered about six hundred souls into the Church.

Following his ordination, in the spring of 1864, on May 31 he was married to Miss Martha Ramey, daughter of Resley Ramey, a firm Union man, a United Brethren who maintained a churchly home. This union added strength to his work, his wife being a woman of decided executive ability, though retiring in her manner. To them were born four daughters, Etta Ramey, Louella, Martha, and Jennie. Jennie, on their removal to Dayton, sickened and died.

The conference held at Rohrersville, Maryland, February 8, 1866, sent Mr. Hott to Edenburg. Here he remained two years, was then sent to Churchville, Augusta County, Virginia, which work he served three years. He next went to Boonsboro, Maryland. The next conference, held February 13, 1873, sent him to Hagerstown Station. He entered upon the work here with renewed determination to make his pastorate work more effective than ever before, but the call of the Church to its general interests put an end to what had

seemed to him his life work. He was a good and interesting preacher. Not infrequently, during the impoverished times of the war and following, it was necessary to add something to the meager salary received, by joining the harvesters a few days or cropping with some convenient and willing neighbor.

It must not be thought that the minister of the gospel was always received with open arms. At least it was not so with all United Brethren. The war sentiment in Virginia did not abate for years. This divided churches and communities and estranged individuals. To befriend one man was to incur the displeasure of another of different political faith, and more than once the messenger of gospel truth felt the cold shaft of a deadly revenge enter his innocent and unshielded heart. The biographer must forbear to particularize, lest he open wounds long since healed, and which should have never been made.

Mr. Hott served the annual conference as secretary in 1871. In the spring of 1873 he was called to take charge of the college congregation at Annville, Pa., but decided to remain at Hagerstown. In 1869 he sat as a representative from Virginia in the General Conference convened at Lebanon, Pennsylvania, as its youngest member, being a little over twenty-four years of age. He has been a member of that body consecutively since, either by election or *ex officio*. In 1873, the General Conference, held in Dayton, Ohio, made him General Missionary Treasurer. Thus began his work in the connectional interests of the Church. As a result of this election he at once resigned Hagerstown Station and removed with his family to Dayton, Ohio. During the quadrennium he traveled through the Church extensively, seeking to awaken greater interest in missions and to increase the benevolences of our people.

In 1877 the General Conference, at Westfield, Illinois, chose him editor-in-chief of the *Religious Tele-*

scope, and placed as his assistant Rev. W. O. Tobey, A. M. To this position he was reëlected by the General Conference held at Lisbon, Iowa, in 1881, and that of 1885, at Fostoria, Ohio. He chose as his assistant during these eight years the Rev. M. R. Drury, D. D., of Cedar Rapids, Iowa. These twelve years of editorial work were years of exacting vigilance. Covering as they did the years of the most bitter contention in the Church over the question of organized secrecy, the editor-in-chief must stand guard over the columns of the official organ of the Church, lest from the pen of the hundreds of "reading writers" in the Church there should drop some words of fire that should ignite the inflammable material lying all around. Then, too, the Church was taking on a more aggressive life, and the *Telescope* must keep pace with this. These, with other conditions, made it an important period in the life of the paper. The management was generally commended as wise. The editorials were regarded as pleasing, elevating, and as possessing more than ordinary merit.

The General Conference of 1881 chose him, in connection with Dr. H. A. Thompson, as a delegate to the Methodist Ecumenical Conference in London. Twenty-seven churches were represented by 585 delegates from all parts of the world. It met in City Road Chapel, September 7, 1881. The plans for attending the above-mentioned conference broadened until they embraced a tour through the East as far as Syria. Much time was given the study of the Holy Land. Almost every place in biblical mention was visited. The return trip included a month's visit to Egypt, the Pyramids, and many other places of great historic interest. This trip was made over the Mediterranean, the continent, and the Atlantic, reaching New York in January, 1882, having been from home five months, and having traveled over sixteen thousand miles. It was not until

1884 that his travels, under the title of "Journeyings in the Old World" was given to the public. This volume of six hundred or more pages has had an extensive sale both in and out of the Church. During these travels abroad the columns of the *Telescope* were enriched by weekly communications from his pen, and were read with great interest by the Church.

He was a member of the "Church Commission," appointed by the General Conference in 1885. It met in Dayton, Ohio, November 17, 1885, and he served on the committee on "Confession of Faith."

In the year 1887 a trip west was undertaken, to include a number of places and appointments, among others the Oregon and Washington conferences. On this trip he preached the baccalaureate sermon at San Joaquin Valley College, and visited the renowned Yosemite Valley. The only serious accident of all his travels befell him on this trip, and nearly cost him his life. While traveling by the stage-coach from Yosemite Valley to Milton, descending Priest's Hill the coach was overturned and he received painful injuries, from which he did not recover for years. The remainder of the trip had to be abandoned.

Sixteen years had been spent as treasurer and editor when the General Conference, held at York, Pa., in 1889, called him to its most responsible office of bishop. He at once left the editorial chair and removed to the Coast District, residing during the quadrennium at Woodbridge, California. With his usual energy he began the work of the district. He planted churches in many new places, at Spokane, Washington; Hood River, Eugene, and Portland in Oregon, and at Reedley, Los Angeles, and other places in California. While editor, his younger brother, David, and his father, had died, but now a sorrow which came even nearer befell him in the death of a brother, C. M. Hott, who had followed him to California to share with him the toils of

the ministry in the land of the Golden Gate. Then there followed close on this the tidings that his sister, Ellen, residing at Chambersburg, Pennsylvania, had gone to be forever with the Lord. Separated far from home and loved ones of earlier years, these bereavements bore heavily on him.

At the General Conference in 1893, held in Dayton, Ohio, he was reëlected, and his residence was designated west of the Mississippi River. For the four years he resided at Cedar Rapids, Iowa. In 1894 and 1895, as a part of his required duties, he visited the missions of the church in West Africa and Germany. His wife accompanied him on this trip.

The General Conference of Toledo, Iowa, 1897, continued him in the bishop's office and assigned him to the Ohio District. He chose Dayton as his residence, where he had formerly lived. In 1899 a conference for Bible study of ministers and Christian workers was held in Dayton. Dr. J. Wilbur Chapman conducted the conference. Dr. Hott had much to do in planning for this meeting, and worked continuously for its success. He assisted in planning and holding similar meetings at the close of the Seminary the two following years.

This quadrennium brought him a very great sorrow in the loss of his wife, who, after a long and painful illness, died August 7, 1899. For thirty-five years she had proved herself a faithful itinerant's wife and was his trusted counselor in all the work the Church gave him to do. The funeral services were held in the family home, and her body was interred in Woodland Cemetery.

The twenty-third General Conference was held in Frederick City, Maryland, May 9 to 21, 1901. It was an interesting conference because it marked the centennial anniversary of the formal organization of the Church. Here for the fourth time he was elected to the

office of bishop. The day before the conference closed he was taken quite ill. He had not been well for the previous year, and there were indications that his work was taxing him more than usual. He seemed to have a presentiment that his sickness would be serious, for on his return to Dayton he said to a friend, "I am going home to die rather than to engage in active service."

On May 29, 1901, at the home of Rev. J. G. Huber, his son-in-law, he was married to Miss Marie Shank, of Germantown, Ohio. They had planned for a visit to his old home in Virginia, and then to make their home in the West, in the bounds of his district, but he did neither. His physical prostration became more alarming. His system was worn out, and there seemed to be no remedy. He was cared for in hospital, in sanitarium, and at home, but there seemed to come only temporary relief. After months of weary and painful suffering he died, January 9, 1902, in the fifty-eighth year of his age. He had been forty years a minister and nearly thirteen of these a bishop. Appropriate services were held over his remains in Oak Street Church, January 13. A number of prominent men of the Church were present, and sympathetic remarks were made by the bishops and others who had been intimately associated with him, and his remains were deposited in Woodland Cemetery to await the call of his Master.

The honorary degree of doctor of divinity had been conferred on him simultaneously in 1882 by Avalon College, Missouri, and Western College, Iowa, and in 1894 he received the degree of doctor of laws from Lane University, Kansas.

Not least among his services for the Church was his authorship of "Sacred Hours with Young Christians," a little volume which has blessed the lives of thousands of readers. He was recognized as an authority in matters involving the life and polity of the Church. Up to his last sickness his life had been one of unremitting

toil. Possessed naturally of ability to endure, and being of a hopeful, cheerful disposition, he was always ready to plan and promise for further work.

His lectures, growing out of his tour abroad, were heard with equal delight from the Atlantic to the Pacific. He led the way in securing funds, in connection with the Woman's Missionary Association, to erect the African sanitarium on Mt. Leicester, West Africa. He was a devoted advocate and helper of the Y. P. C. U. from its organization. He was a member of the United Brethren Quarterly Review Association from its very beginning, and conducted one of its educational departments. While engaged in educational work he entered the classes in Union Biblical Seminary, and, until hindered by over-taxed strength, increased his knowledge of theology, gaining also a fair knowledge of New Testament Greek. He acquired such knowledge of the German language as enabled him to hold somewhat satisfactorily the German Conference, and to visit "the Fatherland" with little embarrassment. His library was extensive, covering a large range of literature.

He had served on most of the General Boards of the Church. Few were the changes of faith and policy in his life. Avoiding the extremes of both conservatism and radicalism, his counsels were received with profit to the Church. As a presiding officer he sustained well the dignity and honor of the conferences over which he was given charge. Not a little of the style of the typical Virginia gentleman was manifested in the urbanity of manners characterizing him. Extensive travel, careful observation, and wide experience gave his life a somewhat cosmopolitan cast, which was marked in his language, his judgments, and in his appreciation of men.

The writer must be allowed this personal statement at the close of this sketch: He was intimately associated with Dr. Hott on his foreign trip. As they were

fellow-travelers, they were together most of the time during the day, and during the night occupied the same room or the same tent. They grew into each other's nature, almost like brothers. During all these days we found him a most delightful traveling companion, as did the rest of our company. Tired and jaded with travel, as we often were, he never seemed to grow impatient. On the contrary, he was always ready with some little bit of pleasantry or some enlivening incident or anecdote, which, related in his inimitable way, brought fresh cheer and inspiration to that little company of tired sight-seers. How those scenes all come back in memory as we write, and how glad we should be to greet that little company again! May it be our happy lot to meet them all in that "holy land" which is yet to come.

JOB SMITH MILLS

Twenty-Seventh Bishop of the United Brethren in Christ

JOB SMITH MILLS was born on February 28, 1848, near Plymouth, Washington County, Ohio. His father, Lewis Mills, was a well-to-do farmer, who for forty years occupied the same homestead, and during the last twelve years of his life was justice of the peace for his township. The father and mother of Lewis Mills were Friends, who left North Carolina and came to Morgan County, Ohio, on account of slavery, at the beginning of this century. The mother of our subject, Ann Smith, was born in Leesburg, Virginia. Her father was a Scotchman, and was murdered at night on the street by unknown parties. The little girl then went to live in the family of Robert Lowe, who was also a Friend; and with this family she came to Morgan County, Ohio.

Lewis Mills was first married to Sarah Ann Balderston, by whom were born a son and two daughters, when the wife died. Ann Smith was first married to George W. Hopkins. After the birth of one daughter, the husband died. About two years after this event Lewis Mills and Ann Hopkins were married. Both had been brought up Friends, but the name of Lewis was erased from their records for marrying out of their church, contrary to Discipline. He afterwards was a member of the Wesleyan Church for a few years. Though brought up in the home of a Friend, Ann had never joined that church, but during the life of her first husband they were both members

of the Methodist Episcopal Church. Shortly after the marriage of Lewis and Ann, the United Brethren in Christ organized a society, and built a house of worship near their home, of which society they soon became members, and remained such till their departure.

Into this home came eight more children, making twelve with the four by former marriages, six sons and six daughters. The father was five feet ten inches tall, with brown hair, light complexion, and blue eyes, a man of stern and inflexible integrity, yet of humanitarian instincts, who, as justice of the peace, persuaded his neighbors to arbitrate their difficulties, rather than bring them into court. In this, the spirit of the Friends dominated his life. The mother was of medium size, with black hair, brown eyes, and dark complexion, a woman of warm and generous heart and world-wide sympathy. Husband and wife were complements of each other, and each possessed of rare powers of hand and head and heart, and in them grace wrought its perfect work.

In this home, through its long history, the sacrifice of prayer and praise was offered up to God. The Wesleyan, the Methodist, and the United Brethren preachers were frequent and always welcome visitors. The father went hence in 1880, and the mother followed in 1887, each in the sixty-seventh year of age.

Job S. was the sixth of this large family. He was born with small vitality, and his thread of life for many years was the feeblest possible. During his first year his mother prepared his burial clothes three times, not thinking it possible for him to live. His pale face and delicate form were matters of continual remark all through youth until he was thirty-six years of age. Neither parents nor neighbors would have been surprised to have heard of his death at any time.

The lack of vitality determined the method of his education. He did not learn to read until he was eleven

years old; but at fourteen a mental genesis came to him and an insatiable appetite for knowledge which has never been satisfied. In a few years he had learned all that was taught in the common school, and in two more years he had finished what was offered in the Bartlett Academy, then located in the neighboring town of Plymouth. Since then his education has been carried forward chiefly under private teachers, and in non-resident schools. He was enrolled for three years in Otterbein University, and lived in its atmosphere for fourteen years. For four years he was a student in the Illinois Wesleyan University, from which he graduated, receiving in succession, on examination, the degrees of Ph. B., M. A., and Ph. D. For three years he studied in the Chautauqua University School of Theology. He has also visited the leading universities of this country and of Germany and England. He regards his education as only begun, and therefore aims to economize every spare moment, and during a busy life of service he continues to widen and deepen his knowledge in half a dozen different languages.

In his seventeenth year, in a meeting held in the Otterbein Church, on Plymouth Circuit, he was converted in a meeting held by the pastor, Rev. William R. Miller, and the presiding elder, Rev. J. W. Sleeper, and a local preacher, Rev. Abraham Zumbro. In the year following he felt called in the following manner to the work of the gospel ministry: He had carried to the field of toil, one morning, a part of the New Testament to read while resting. While alone, sitting in the shade of a forest tree, he read the last chapter of Mark's Gospel, with its "Go ye into all the world and preach the gospel to every creature." It came to him with all the force of a personal message from God; it overwhelmed him; and in tears he said, "Open the way and I will go." He was soon given license to exhort (1867), He began negotiating with the Rev. D. K. Flickinger,

Missionary Secretary, about going to Africa as a missionary. The year following he received from his quarterly conference license to preach, and that fall was invited to a session of Scioto Conference, in Westerville, Ohio (1868), to meet the executive committee of the Board of Missions, with a view to going to Africa. He met the committee. Edwards, Flickinger, Hanby, Spangler, and Billheimer were present. After they had looked over and talked with the pale, feeble-looking lad, they decided he could not live through the year, and therefore they would not send him to Africa, but advised him to go as an assistant pastor on a field of work and wait. Twice after this he earnestly sought to go as a missionary to the frontier, once to California and again to Washington, but was disappointed on account of feeble health.

From the Westerville Conference he was sent as an assistant pastor to Palestine Circuit, Rev. Joshua Montgomery, senior pastor. He rode on horseback from his father's house in Washington County to Robtown, in Pickaway County, Ohio. The circuit had eight appointments, on the west side of the Scioto River, from near the present town of Galloway on the north to within six miles of Circleville on the south. He was a timid lad, only twenty years of age, never having tried to preach but three times, among total strangers, one hundred miles from home. All his books and extra clothes he carried in a moderate-sized satchel, as he rode from place to place on horseback. A good brother, Asbury, offered him a pair of saddle-bags, but his bashfulness made him wish not to appear on the highway as a preacher, and he declined the gift. On his first round, he stopped at Rev. George Bower's, one of the old German preachers. In looking over his library he found a book entitled, "Five Hundred Sketches and Skeletons of Sermons." It seemed just the book for a young preacher, so he at once purchased it and be-

gan to examine its contents. He copied the "skeleton" on Isaiah 35: 8-10 to deliver at Dennison chapel. There was a crowded house to hear the young preacher. After the introductory services were over, the long text was announced. The first proposition was read from the sketch lying in the Bible before him. The preacher was dumb, could not think of a word to utter, so the next proposition was read. Still dumb, he read each proposition to the final one; and in about five minutes the task was finished and the preacher was standing there with nothing to say. So he picked up the hymn-book and tossed it to the leader, (Henry Bowers,) saying, "Please close the service; I can't preach." Then the preacher sat down and cried like a baby, humiliated almost beyond recovery. Service over, he thought to go and find his colleague, resign to him, and return home and never try to preach again. But the people persuaded him, and his fatherly colleague was specially sympathetic, so he remained. However, he took that "sketch-book" back to its former owner, and sold it to him for one-half the price he had paid for it just before, having learned for life the most valuable homiletical lesson known in that art.

This suggests to us an equally instructive and amusing incident which Chaplain Pepper tells in his autobiography concerning written sermons:

"During my attendance at Kenyon, one of the professors, who had charge of a country church, once asked me to accompany him when he went to deliver his weekly sermon. I cheerfully complied. Starting in a hurry, he rushed to his sermon drawer and snatched up the first manuscript. The next morning he opened it in the pulpit. Judge of his surprise and consternation when he discovered it was a funeral sermon for a child, from the touching words of David, 'While the child was yet alive, I prayed; now that he is dead, wherefore should I fret and weep?' The learned professor was

in a dreadful dilemma. He was a slave to his manuscript, and could not extemporize. However, he went on and did his best, with the perspiration rolling down his face. When he concluded with words of consolation to parents, people all over the house were inquiring, 'Whose child is dead?' They finally came to the conclusion it was Squire Brown's, as it had had the measles for a long time. I confess I laughed throughout the discourse. The professor himself was so chagrined that he never returned to the charge, and the last I heard of him, he had burned all his sermons, and was a good *ex tempore* speaker."

At the end of this year the young preacher returned to his father's house with health greatly impaired. Six months of the following year were spent in teaching. On July 31, 1870, he was united in marriage with a most estimable lady and fellow-teacher, Miss Sarah A. Metzgar. On September 15 following, he was received into the Scioto Annual Conference and assigned to Deavertown Circuit. After a pleasant and successful year he was assigned to First Church, Columbus, Ohio. The year following that was spent in pursuing anthropological studies in New York City. The year following he was sent to Oak Hill Circuit. On August 18, 1874, his wife died. She was a woman of rare beauty, brilliant mind, and lovely character, thus early given promotion to a higher sphere. She left one son; and an infant daughter went hence one month before its mother. In October of this year he began a pastorate at Otterbein University, which continued for six years. These were formative years of earnest study and rare years of success among the students.

As stated above, in 1873 he took charge of a circuit called Oak Hill, in Gallia County, Ohio, where he preached three times each Sunday, once every other Saturday night, and walked to his appointments all year. As this was the year of the iron panic in that

section and money was very scarce, the field paid the pastor a salary of only $135. In order not to overtax the people, and at the same time to support his family, he worked part of the time in a lime-stone quarry, helped to husk corn, and did whatever he could do. Among other things he taught school six months of the year. While doing so he held a revival, walking three miles and back each night, and there organized a class of twenty members. During this time the following incident occurred: As he was starting for the schoolroom, one morning, his wife asked him to bring home some meat, as there was none in the house. He assented and intended to do so, but was so busy with the work of the day that he forgot his meat and came home in the evening without it. When he came in his wife said, "That was a nice piece of meat you sent up." He, thinking she meant thereby to reprove him for his carelessness, said, "I forgot all about the meat, but will go and get it at once." She answered, "Why, the meat came all right." More surprised than ever, he replied, "Surely you are joking." With a smile she said, "Come and see." Sure enough, there was a nice ham, but how it came he could not guess, for he was very sure he had not ordered it. Some six months after this, a man who lived three miles away stated that on that day he was passing the house with a load of meat for the market, and suddenly it occurred to him that he should leave a ham here, which he did. The preacher in charge always regarded it as providential, for he would have been compelled to go in debt had he purchased it at the shop, as he originally intended.

On December 27, 1876, he was married to Miss Mary Keister, of Scottdale, Pennsylvania, who had graduated from Otterbein University the June preceding. She has proved a most worthy and devoted wife, in the home and in the wider circle of public life. Her pres-

ence is the open secret of much of his success. To them have been born two sons and three daughters. The youngest son died in infancy. The others are all living, and are named in the order of their ages, Alfred K., Alice R., Ellen W., and A. Lucile.

In 1880 he was elected presiding elder in his conference, (the Central Ohio,) which position he held for three and one-half years, then resigned it to become pastor at Galion, Ohio. Here he remained for one and a half years. In connection with the regular quarterly meetings, which it was his business as presiding elder to hold, he sought at these various points to interest the people in more efficient Bible study. He sometimes remained over one or more days, gathered the people together, and instructed them in the Chautauqua course of Bible study and Sabbath-school management. By so doing he awakened more interest in church work and a desire for greater knowledge. In the period of his presiding eldership he passed through a health-crisis. After a very severe siege of typhoid fever, through the skillful treatment of his physician a favorable providence brought him out of his former delicate state into perfect health. This was in September, 1883. In 1885 he returned as pastor of Otterbein University for another term of two years.

In the summer of 1887 he was invited to a professorship in Western College, which was entered upon at the opening of the school year. On the 12th of November following, Walter, his son by his first wife, a promising lad, who had just entered the Freshman class in Otterbein University, died of diphtheria.

After serving for two years as professor of English literature and rhetoric, on the resignation of President Wm. M. Beardshear, June, 1889, he was elected president and professor of philosophy of Western College. He held this position for three years, then resigned the presidency to hold and develop the professorship of

philosophy; but at the end of one year, in May, 1893, he was elected to the bishopric.

While President Mills was in charge of Western College it maintained each year an enrollment of above four hundred students, and a faculty of eight active professors and four teachers, besides a body of lecturers. It was during this period that the main college building burned, a building costing $50,000, though not furnished. When this happened he was on a visit to Ohio. We were talking with him in the depot at Columbus when the telegram reached him announcing the great disaster. At once the resolution was formed that he must go back and rebuild. It meant an extra burden of toil and anxiety to a man already weighed down with care, but he went to work with intense energy and a prayerful heart, and the people responded.

The building was restored and finished from top to bottom in eighteen months. This was done, and the faculty paid without any increase of liabilities, except a part of the interest on the previous debt.

He was elected to the office of Bishop in 1893 at Dayton, Ohio. He was not equally well known in all parts of the Church, as his work had been somewhat local, but the men who knew him most intimately were anxious for his election, for they were sure he was the right man for the place. The conference at Toledo in 1897 endorsed this opinion, for they reëlected him with a much larger majority. At Frederick, Maryland, in 1901, he was again reëlected and placed on the Eastern District, with his residence at Annville, Pa. He has proven himself to be a competent and judicious presiding officer. He makes his decisions after careful examination, and, so far as we remember, not one of them has been overruled by the Board of Bishops. He has sought to increase the utility of the annual conferences by the addition of a devotional address or Bible study each morning and often an open parliament

of one hour each afternoon, open for the opinions of both laymen and ministers. This latter gives an opportunity for a comparison of views and methods in all lines of church work, and makes his conferences very interesting; while he does not abate one jot of the requirements of the Discipline, his kindliness of heart and his earnest labor for their improvement have warmly attached to him all his preachers and laymen.

He has earnestly sought to arouse the Church to create a larger book literature; and, believing that the time has come for such an advance move, he, in coöperation with Bishop Kephart, originated the plan for a series of volumes to commemorate the centennial of the Church, to be known as "The New Century Library of Theology." After making the plan, they secured the coöperation of a number of the scholarly men of the Church to execute the same; but the publication of this library is now postponed through lack of financial support. Other literary projects are in his brain which the next twenty-five years may see materialized, if time and health are given. He has written the little volume on "Holiness" for the "Christian Doctrine Series," and a volume on "Mission Work in Sierra Leone, West Africa," and, in conjunction with Prof. J. H. Ruebush, a work on "Family Worship." He has taken more interest in the Deaconess movement, and has written more about it, than any other person in our Church. He has had a work in hand for some time, and hopes soon to finish it, on "The History and Methods of Deaconess Work."

In recognition of scholarly attainments and of honorable service, in addition to those conferred by his *alma mater,* he has received the following honorary degrees: From Otterbein University, A. M., 1884; from Lebanon Valley and from Westfield colleges, D. D., 1890; from Lane University, LL. D., 1898.

He is also a member of several learned societies.

He was a member of the "American Academy of Christian Philosophy" until it closed its existence. He is a member of the "American Academy of Political and Social Science," and corresponding member of the "Iowa Academy of Science." He was one of the company who agreed to help carry forward the *United Brethren Review,* and its numbers have been greatly enriched by his contributions on sociological and kindred subjects.

The little things are those that often determine our lives. When our subject was a small boy, his father one day brought home some old books, which he had purchased at an auction for fifteen cents. Among them were a Greek grammar and a copy of Ray's Algebra. The boy knew nothing about their contents, but this very fact awakened in him a desire to know what they contained. He wrote to a distinguished educator, telling him that he was a farmer's boy and wanted an education, hoping that out of his extensive experience he would suggest something to him that would throw light on his path. No answer ever came to his letter. He was stung by this neglect, and was more determined than ever to find the key to the storehouse of knowledge.

When in his first public school he did not like the methods employed, so did not make the most out of his opportunities that he might have made. He has a very vivid memory of one of his teachers, from whom he must have received about fifty floggings for his love of fun, and before a love of knowledge had awakened in him.

But he early acquired a love of reading and study which he has persistently followed, and which has grown as the years have gone by. Not only is this true of miscellaneous reading, but he always has on hand a course of study of some kind which he is pursuing as he can, and enlarging the boundary of his knowledge. Books are just as necessary a part of his baggage as are

his clothes. He can usually tell you the latest books that are out, their prices, and contents. If he has a little spare time to spend in a city where there is a bookstore or library, you will usually find him there. Along with this is his habit of talking with men whom he meets, asking them questions about things in which he is interested, or those which concern them, and thus he gathers from them information concerning their business or their location which will help him to "point a moral or adorn a tale." In his earlier days he was a frequent debater, and acquired a great fondness for it. This made him anxious to get knowledge on different sides of a question.

He is not what one would call an eloquent preacher. His teacher's habit was first formed, and that has created and molded to some extent his style of preaching. He is not specially hortatory nor very emotional in his speaking. He speaks deliberately and at times with a little hesitancy. He does not write many sermons, but always thinks them out clearly, so he knows what he wants to say, takes a few brief notes with him into the pulpit, and then trusts God to help him deliver his message. He does not so much make sermons as he grows them. He never makes a parade of his learning in the pulpit. The people do not come for a display of scholarship, but want the best result of a man's thinking. He speaks to the people the result of his own meditations and out of rich and deep Christian experiences. In his best sermons there is at times a vein of mysticism, one of the results, possibly, of his Quaker ancestry. His preaching is hopeful, and for that reason helpful. The gospel brings hope and inspiration. A melancholy tinge manifested itself early in his life, and still exists. When the shadows begin to gather he drives them away by an early morning walk and a good sweat. Sometimes he supplements this by a dose of cayenne pepper in a cup of water.

JOB SMITH MILLS, D.D., LL.D.

Twenty-Seventh Bishop of the United Brethren in Christ

GEORGE MARTIN MATHEWS. D.D.

Twenty-Eighth Bishop of the United Brethren in Christ

His personal appearance is prepossessing. He is about six feet in height and stands and walks erect. From a skeleton youth weighing less than one hundred and fifty pounds, he now weighs over two hundred pounds; this brought about by physical exercise and a cold bath every day when practicable. He has black hair, now turning gray, black eyes, and a dark complexion.

His success should be an encouragement to every American boy, for the average boy has a much better start than he had. He was handicapped in early life by bad health, could receive but little material help from home in his education; but by dint of energy and toil and good management he has secured a well-trained mind in a good strong body. It was not done, however, by chewing tobacco, smoking a pipe, or loafing about a corner grocery. The road he traveled is still open for any and all young men who are willing to labor and sacrifice in order to win success.

Politicians tell us, and they generally know, that every man has his price. Many men do have, but in the absolute sense the statement is not true. There are some men who cannot be bought; and from an intimate acquaintance of years, we believe this man is one of them. We have no idea that any consideration of reward, or office, or preferment would lead him away from what he conscientiously believes to be the law of duty. A prominent man, whom we shall call Mr. A., once said to him: "Mr. Mills, if you were not such a devoted friend of Mr. B.'s, and stood up for him at all times, I could think more of you personally and could help you more freely in your work." To an ordinary man, under the circumstance this would have been a temptation. After considering the matter a few moments, he answered as follows: "Brother A., I have known Mr. B. intimately for a number of years. I have traveled with him, eaten with him, slept with him, and

in all this time I have not known him to do a wrong act. Until I do, I cannot do otherwise than stand by him." And so he did.

He is a man of no little courage. The man who thinks to frighten or bulldose him does not understand him. We were once associated with him as a director of a temperance paper. There were not a few indications that some of the board had been trying to sell us out to a political party. Mr. Mills had the floor, and was insinuating that it looked as if some one had been playing us false. At this an elderly brother sitting to his right arose and, drawing back his arm and doubling his fist as if to strike him, said to Mr. Mills: "Do you mean that for me? I allow no man to call me a liar." Mr. Mills looked him coolly in the face for a minute, put his hands on his shoulder, pushed him back into his seat, and went on with his address.

In talking with a good brother once, whose name many would recognize, he said, "The only thing I fear about Brother Mills is that he will go a little too fast for some of our people." We replied to this, "Some of our people have been asleep so long we want them to waken up, and hear the call, 'Forward, march.'" While he is courageous and aggressive, he is not reckless. There is no danger that he will want to get so far ahead that he will lose sight of his following, as his sympathies are ever with the masses.

He is just in the prime of life. With his good health, his good strong body, his well-trained mental powers, his deep religious experiences, his progressive and aggressive spirit, he should be able to do the Church great service in the years to come. While conservative of all that is good in the old, he ever holds his mind and heart open to see what new revelations God is seeking to make to us. Whichever way his best judgment points out he has the courage to follow.

GEORGE MARTIN MATHEWS

Twenty-Eighth Bishop of the United Brethren in Christ

GEORGE MARTIN MATHEWS was born on the old Mathews homestead, about fifteen miles east of Cincinnati, on the 22d day of August, 1848. Little is known of his remote ancestors. However, on his paternal side, he came from German stock, and in his maternal relationship he was of English origin. In 1812 his paternal grandfather, Joseph Mathews, emigrated from Westmoreland County, Pennsylvania, to Ohio, landing at Cincinnati July 4 of the same year. He came to Pittsburg in the old Conestoga wagon, and thence down the Ohio to Cincinnati, then a town of some 3,500 population. He soon removed to a small farm about fifteen miles east. He enlisted in the War of 1812, and served faithfully until honorably discharged. When he returned he was broken in health, and the care of the little family and the supervision of the farm devolved on his heroic wife. In 1815 he removed a few miles south and invested his little savings in a small farm, only to discover later that his deed was worthless and the grantor financially irresponsible. In 1817 a plague known as "black tongue," which swept over the Ohio Valley, entered this family, as it did hundreds of others, and took away every member except a daughter Catharine, aged thirteen, and a son, John, aged eleven, the father of George M. For these helpless orphans a kind and merciful Providence found good but separate homes.

John Mathews was born at Ligonier Valley, Westmoreland County, Pennsylvania, October 5, 1805. He

married Miss Milchi Ann Maddux, whose family, having manumitted their slaves in Maryland, came to Ohio about 1820. The marriage occurred May 29, 1829. To these parents were born nine children, of which number George was the eighth in order. The father was a man of little education, but of great natural abilities and a born leader of men. He was recognized as the leading farmer, teamster, tooth-extractor, and arbitrator of neighborhood disputes.

He was a man of generous hospitality. Travelers going from one place to another over heavy roads were belated, and were compelled to seek places of entertainment for the night. Father Mathews entertained hundreds of these travelers. The great barnyard gate always swung easily upon its hinges for their admission, and the bright fireside, well-spread tables, pleasant couch, and cheerful chit-chat never failed to make his guests feel at home at once. He made no charges. This generous hospitality spread his name far and near, and gave his home the name of the "Buckeye Tavern."

Father Mathews was about forty years of age when he identified himself with the United Brethren Church. He was converted at a great meeting at the "Old Stone Chapel." His wife, who had been a Methodist from girlhood, soon followed his example, as did his children. From the day he joined the church his house became the home and headquarters of United Brethren ministers. He was in his happiest mood when engaged in entertaining them; but his interest in the Church did not end here. He aided financially in the erection of the "Old Stone Chapel" in 1884; later in the erection of Cherry Grove Chapel.

Speaking of his boyhood home on the banks of the Ohio River, near Cincinnati, George himself said at one time: "Our home in the old double log house on the banks of the river was the stopping-place of the pioneer preachers a half century ago. Those noble,

spiritually-minded men exerted a great influence upon my early life. The impressions of their sermons and their prayers at the family altar, their kind attentions and benedictions, even to the wish that I might sometime become a minister of the gospel, have followed me to this day. In those days the godly lives and faithful instruction of Sunday-school teachers turned my heart heavenward. Then all the Sunday-school children would remain for preaching service or class-meeting. There was no place else to go, and no further attraction equal to the good, soul-refreshing experience-meetings of our fathers and mothers. What a memory I have of them! I would travel miles to be in such a one today."

The "Old Stone Church," which his father helped to build, and which the family attended, and where George attended Sabbath school for the first time, is where he received his first public religious teaching. Built in 1844, it has since been remodeled and is rich with precious memories. A few years ago, as he was passing this old church of his boyhood, seeing it possibly for the last time, he asked his driver to stop, and, wending his way through a cluster of willows and crossing a rudely-constructed bridge over old Five Mile Creek, he quietly entered the sacred temple. There, all alone, in the midst of silence and solitude, he poured out his heart to his Heavenly Father for guiding his boyish footsteps in the way of everlasting life.

When about nine years of age there was a revival in this old church, where scores were saved, and he was deeply convicted of sin. His heart ached on account of conscious sin, and he longed for relief, but there was no one to ask this boy to give his heart to God. Perhaps those about him thought as did many others, in spite of the teaching of the Master, that boys of this age were too young to love the Lord Jesus Christ, and so he was sent away to wander in the darkness for nine

more years. How much the church has grown in its conception of child piety during these years! When a student in Otterbein University, about eighteen years of age, a gracious revival occurred under the preaching of Bishop Weaver, who was then agent of the college, and George, with some twenty others, went forward to the altar, and was saved. It is not strange he should have a warm side for the institution and a precious memory of what it did for him. From this same period he dates his first serious impression of a call to the ministry, which for a time he resisted. He immediately joined the church at Westerville and began an active Christian life. G. A. Funkhouser was his class-leader and J. K. Billheimer and Samuel B. Allen were members of the class with him. Not long after his conversion, Dr. William McKee baptized him in the Ohio River, not far from his old home, in a drenching rain.

The little one-story brick schoolhouse where he received his early education still stands, with a few alterations, where it stood sixty years ago. It is a short distance west of the western boundary of the old farm, and about a mile west of the family home. Most of the other children, save the three oldest, attended the same school. Day after day in the winter season he trudged his way to this country schoolhouse, and learned those elemental truths which, if once possessed, will give the key to all other knowledge. He possessed from birth a kind, genial nature, with a hidden humor which shone out on the playground, in the schoolroom, and in the home circle. The rights, privileges, and prerogatives of his playmates and social companions he never invaded, while he at the same time maintained his own, always yielding minor and non-essential points in a controversy, for the purpose of securing peace and harmony.

Doing his share of work on the farm, attending the country school in the winter, going with the family on

Sabbath to the "Old Stone Church," where his parents worshiped, reading the church paper and the books which, limited doubtless in number, came into the household, he grew up wondering more and more as the days went by what life had in store for him. In the schoolroom, on the playground, in the silent watches of the night, we all dream dreams and see visions. It is nature's way of opening up to us the possibilities of life. He may even have seen a remote possibility of a course in college. An elder brother, William, had graduated at Hartsville in 1859, receiving from the hands of President Shuck the first diploma issued by that institution. George, the wide-awake boy of eleven years, would no doubt wonder what college life meant. His father, having been left an orphan boy, had a very meager education. This would make him the more anxious to give his children the best possible preparation for life's work. Rev. Samuel Coblentz, who was the father's pastor, then a young man, met this bright lad in the paternal home and urged his father to send him to college. Blessed be this young pastor who thus providentially guided this lad's footsteps into the right path; and blessed be all other pastors who, discerning the possibilities of life, put their young people into the pathways that lead to college halls.

The way was opening and the entrance to life's work growing a little more distinct. In 1865, when a little past sixteen years of age, this lad enters Otterbein University. The day when one starts for college has often been the turning-point in life, and doubtless it was in this case. He is in the midst of new associations, new dangers confront him, new possibilities open up before him. Away from the wholesome influences of home, he must more than ever take his destiny into his own hands. What his life will be in the future will in the main depend upon these college years. They pass away all too rapidly, as college years will, and in 1870, in

a class of thirteen members, the largest number up to this date ever sent out, he graduates. In addition to the mental training he has received, he has found the pearl of great price. He goes forth a cultured Christian young man.

What next after graduation, he evidently had not yet settled. The writer did this for himself before he entered college; others do after. There is no absolute time when this should be done. It is best to follow the guidance of Providence. Mr. Mathews taught school for a time in Franklin County, and later in Hamilton County, perhaps spending about seven years in all in this work. During this time he held the office of township clerk and secretary of the school board in his own township. In the meantime there was growing up in him a desire to study law. He had a brother who began to practice law in 1866. This seemed to offer to him the most promising field in the line of secular pursuits. While he was planning this for himself, God evidently had planned other things for him. "The steps of a good man are ordered of the Lord." "It is not in man that walketh to direct his steps." While engaged in teaching, he had read law and expected to enter the office of his brother, W. H. Mathews, then a prominent attorney in Cincinnati. It seemed important at that time, about 1872, that another person of more commanding influence should enter the firm, so he was disappointed. This, with the financial embarrassment of his father, seemed to shut the door, at least for the time being, on his entering the legal profession.

As this way seemed to close up another opened. At his home church in Cherry Grove he at various times acted in the capacity of class-leader, Sunday-school superintendent, teacher, chorister, church trustee, and class steward. Every step he took in the direction of active religious work afforded encouragement, light,

and rest of soul. When lay representation was first introduced into the Miami Annual Conference he was the first lay delegate from his own church to the conference, when it was held in Cherry Grove. He was frequently called upon to teach model Sunday-school lessons, and made Sunday-school and evangelistic addresses in public. All these things led him unconsciously toward the more definite work of the preaching of the gospel. Finally the opportune time seemed to have arrived, and, without consulting him, his own home class recommended him as a suitable person to receive license to preach the gospel. His quarterly conference license bears date July 6, 1878, Cherry Grove, Ohio, and is signed by Rev. C. J. Burkert, presiding elder.

Another door has now been opened, and he must magnify his office. While teaching public school he filled preaching appointments and assisted in revival meetings. He walked under the bright moonlight one Sunday night across the fields and hollows to preach his initial sermon at a place called "Nineveh." With much trepidation he preached quite acceptably to a crowded house of special friends and curious auditors, from Luke 22: 29. His first revival meeting was held in a schoolhouse, some two miles away, to which he walked each evening through the deep snow and over railroad ties. The result was twenty conversions, including all of his Sunday-school class. The sealing of his ministry with saved souls served to cheer his heart and deepen his determination to make the gospel ministry his life-work.

At Beavertown, Ohio, in 1879, the Miami Annual Conference gave him authority to preach the word. His license bears the signature of J. Dickson, chairman. Having fully decided to give his life and talent to the Christian ministry, he also determined to get the best possible equipment and furnishing that was within his reach for that work. His resources being

limited, and living not far from Cincinnati, he concluded that same year (1879) to enter Lane Theological Seminary, and he studied here faithfully for two years under the guidance of such eminent teachers as E. D. Morris, Professors Ells, Evans, Humphrey, and others. Those two years of study covered a wide extent of preparation and attainment, which proved to be of inestimable value to him in his active ministry. He felt richer ever afterwards for what he obtained there.

During a part of his seminary course at Lane (1880-81) he served as pastor of Colerain Circuit, including five appointments, covering a territory of twenty-five miles, over the rough hills of southern Ohio, west of Cincinnati. This was his first pastorate. To reach his appointments he often was compelled to ride in hay wagons or on horseback, in market wagons, and, at times, to walk for miles in the dust and heat. For his services that year he received $340.80. Being a married man, that was not sufficient to keep him, so at the end of the year he came out in debt about $75, which he was compelled to borrow from his brother-in-law in order to pay all bills and get to the following annual conference. Friends inside and outside of the Bevis appointment presented him with a new broadcloth suit, so he could make a respectable appearance at conference. He has more than once said that this, his first pastorate, was the best of his ministerial life.

Heretofore Colerain had given scarcely anything for the benevolences of the Church. This young, ardent, and inexperienced minister determined, if possible, to make some improvement. He learned that within the bounds of that dilapidated charge resided families of wealth and influence. They had their thousands of dollars invested in city property and in farm lands. He began to study, and pray, and preach, and converse with his parishioners concerning their duty as stewards

of God. It was hard work, and he seemed to make little progress. After careful, persistent, and personal solicitation he footed up his mites, and found he had in all $38.40. But just before the end of the conference year the Lord had a great surprise in store for him, which also proved to be a great blessing to the various institutions of the Church. One day this young pastor, in company with a rich farmer member of his church, went out to solicit contributions for church benevolences. They stopped at a little hamlet on the bank of the "Big Miami River," where a middle-aged lady resided in obscurity. She was a great sufferer from rheumatism, and could scarcely walk from one room to another. After reading of scripture, prayer, and conversation, Miss Minerva Willey, who had just read in the *Woman's Evangel* and *Telescope* the proceedings of the two missionary boards and the call for money, said, "I have thought and prayed over this matter, and have decided to give more than I did last year." She had given $5 the previous year. The young minister took in the situation, and said to her, "Very well, you pray over this matter and let the Holy Spirit guide you and I will call and see you again in a few weeks." The call was made according to promise, and, to the utter delight of the pastor, this consecrated sufferer handed him $100 in brand new United States notes. That proved to be but the beginning of larger contributions to the benevolent interests of the Church, which finally reach an aggregate of over $12,000.

Since Mr. Mathews was to preach in the United Brethren Church, he must get the touch of the life, fellowship, and training of its own theological Seminary. The way now opened for him to complete in Dayton the course of study begun in Lane Seminary some time before. He therefore entered Union Biblical Seminary in the fall of 1881, and graduated from it in May, 1882. During this year he was assigned by his confer-

ence to High Street Mission, Dayton, Ohio. He took hold of this work with his usual zeal and enthusiasm. He organized a class of twelve members, and continued to serve the church for three years, until it reached a membership of one hundred and thirty-five persons. His first sermon here was preached to a company of nineteen persons. It was a carefully-prepared memorial sermon on the life and character of President James A. Garfield.

He was ordained in the First United Brethren Church, Dayton, Ohio, August 27, 1882, by Bishop Glossbrenner. In 1884 his conference transferred him to the pastorate of the Summit Street Church, Dayton, Ohio. He served this church with good results for five years. During the first year he received three hundred members, and gracious revivals attended his work each year. During the five years he received in all five hundred and thirty-three members, and it proved one of the most joyous and triumphant periods of his ministerial life. In 1889 he was elected presiding elder by his conference, and was reëlected for five successive years. In 1894 he was asked to become the pastor of the First United Brethren Church of Dayton, and served four full years and a part of the fifth, during which pastorate he received one hundred and twenty-five into the communion of the Church. Rev. A. P. Funkhouser, of Virginia, having resigned as associate editor of the *Religious Telescope,* to which position he had been elected by the preceding General Conference, Dr. Mathews was selected by the Board of Trustees, of which he was himself a member, to fill out the unexpired term. He was quite well acquainted with the wants of the Church, well and favorably known by its more prominent men, had a racy, pleasant style, and did the paper good service. The General Conference which met in Frederick City, Maryland, in May, 1901, continued him in this same position.

Bishop J. W. Hott, who was superintendent of the Central District, died January 9, 1902. This left his district without a bishop. The late General Conference had passed the following order: "Should any district be deprived of a bishop, by death or otherwise, the remaining bishops shall provide for the appointment and holding of the annual conferences composing such vacant district." The language of this order is, to say the least, indefinite. It was a debatable question whether the bishops could fill the vacancy by electing a bishop *pro tem.* With these differences of opinion, they were unwilling to take the responsibility. They finally concluded to mail tickets to the former members of the late General Conference and ask them to indicate some one for the place. The bishops had concluded to appoint the one who had the highest number of votes. When the ballots were counted, Dr. Mathews had sixty-one votes, Dr. Bell fifty-six, Dr. Bookwalter thirty-six, and scattering thirty-four. The bishops ratified this recommendation by appointing Dr. Mathews to the vacant district. He at once resigned his place as associate editor of the *Telescope* and began his work as bishop about July 1, 1902.

The *Quarterly Review* was authorized in 1889, with Dr. J. W. Etter as editor. After an experience of four years the Publishing Agent declined to publish it longer, as it did not pay expenses. After having labored so faithfully to give the Church a first-class periodical, he was grieved at the thought of its discontinuance. Other friends thought it would be a great misfortune to have it stop, so a voluntary association of about seventeen members was found, each agreeing to do all he could, without compensation, in order to keep it going. A board of control was organized, and Dr. Mathews was made managing editor October 11, 1893, with the help of six contributing editors who were to furnish matter on allotted subjects and help to secure

contributions. Dr. Mathews kept the *Review* up to the high standard which it had attained, without compensation for his services, until he was elected in 1898 to take a place on the Telescope, when he was compelled to relinquish all other work. The Church owes him a debt of gratitude for this efficient and unpaid service.

He has held a number of positions on the different boards of the Church. When provision was made for the election of trustees by the alumni of Otterbein University, he was one of the first elected, and still holds the position. In 1889 he was elected a trustee of Union Biblical Seminary, and served in that position for a number of years. For at least eight years he was a member of its executive committee. From 1893 to 1898 he was a member of the Board of Trustees of the United Brethren Publishing House, and a portion of that time he served as president of the board. From 1893 to 1901 he was a member of the Board of Church Trustees, and of the Board of Education since 1897.

In 1896 he received the honorary degree of doctor of divinity from Lane University, Kansas, a fitting recognition of his scholastic attainments and the efficient service he had rendered to the Church.

On the 25th day of December, 1872, he was married to Miss Clara Belle Hopper, the daughter of Abram and Miriam Hopper. They were blessed with but one child, Milton Hopper Mathews, who graduated from Otterbein University in 1897, and who for the last five years has been teacher of mathematics in Steele High School, Dayton, Ohio. Mrs. Mathews is an earnest Christian woman of good social qualities, an active worker in the church, and will prove helpful to her husband in the new burdens that have come upon him.

Bishop Mathews held the conferences of the Central District in the fall of 1902, and was very heartily and kindly received by all. His kindness of heart and suavity of manner soon opened a way to their affec-

tions. Unless health should give way under the newly-added burdens of the care of the Church, we predict for him a successful future. He is a man of generous impulses, of kindly sympathy, a love for humanity, and hence adapted to make warm personal friends. The warm grasp of his hand means appreciation of you. His experience as pastor and presiding elder will help him to understand the perplexities of the itinerant. His connection with various boards of the Church will give him an appreciation of his condition and needs. His rich Christian experience will give him a passion for souls, which should characterize every minister of the gospel, whether his position in the Church shall be high or low.

At the General Conference held at Topeka in May, 1905, he was elected to the office of Bishop, receiving the highest number of votes, all but four of the entire vote cast. This was a commendable recognition of the high esteem in which he was held by the Church, and a complete endorsement of his selection for this high office after the death of Bishop J. W. Hott, and whose unexpired term he served so creditably.

He now resides in Chicago, this being the episcopal residence of the Central District for the quadrennium of 1905-09.

W. M. WEEKLEY, D.D.

Twenty-Ninth Bishop of the United Brethren in Christ

WM. M. BELL, D.D.

Thirtieth Bishop of the United Brethren in Christ

WILLIAM MARION WEEKLEY,

Twenty-Ninth Bishop of the United Brethren in Christ

WILLIAM M. WEEKLEY was born in Tyler County, Virginia, (now West Virginia), September 18, 1851. His people were farmers, so he had the advantages of outdoor life, plenty of good, fresh air, and an opportunity for abundant exercise under the most favorable auspices. His father was named Daniel Weekley. He was of English descent, but was born in this country, in Virginia, May 7, 1826. His mother's maiden name was Elizabeth Jane Pratt. She was a devoted Christian woman, whose example and home training were very helpful to her family. The father was also a Christian man. He was a Sunday-school superintendent for over a third of a century, and during the larger part of the time, in addition to the work of supervision, he was the teacher of an infant class.

It is a great blessing to have the surroundings of a Christian home, where the Holy Scriptures are read, where daily prayer is made to God, and where one learns something of the responsibilities of life. In many cases these good influences are counterbalanced by bad ones outside, but this was not true in his case. He lived in a neighborhood where an oath was seldom heard, and a drunken man was seldom seen. All these would conspire to strengthen the teachings of the home and help the boy to grow up into manhood, confirmed in good habits, and with rational views of life.

He was converted at the early age of fourteen years, at a meeting held by Rev. S. J. Graham, of the United Brethren Church, who was the pastor at that time. The meeting was held in a log church located on one end of his father's farm. The examples and teachings of these Godly parents, as well as the instruction of the Sabbath school, were thus early beginning to bring forth fruit. This new step helped more and more to fix his choice on right things, and to prepare him for the coming life. Blessed is the boy who early finds his true relations to God, and who freely and lovingly accepts him as the guide for his life. It will save him from a thousand temptations to wrongdoing which come to other men who have not made this early adjustment, and which, when not resisted, drown them in irretrievable ruin. It gave him, as nothing else could, a proper view of life. It answered the question, which many answer too late, as to why he is here, and what he was to do. Life was not simply for the gratification of his passions, or the enjoyment of the pleasures of the fleeting hour, but to make himself worthy of God's companionship here and hereafter; and to so live that he would find his greatest pleasure in doing good to his fellow-men.

When one is converted, be he young or old, he should at once be provided with some sort of Christian work, so as to test his general fitness, to train him for usefulness, and to help him develop more and more the Christian graces. We grow by exercise in the spiritual life as well as in the physical, and unless we have some form of Christian work we will become spiritually flabby, and our hearts will lack the vigor which shows good health and leads to good results. Not a few church-members spiritually die because they have nothing to do. He

was elected class steward of his own home class when fifteen years of age. He must have done his work well, for the following year, when only sixteen, he was elected leader of the class, and when about seventeen years of age made his first effort to preach.

He was granted a license to preach the gospel by a quarterly conference held December 25, 1869, when he was about eighteen years of age. His credentials bear the signature of Rev. S. J. Graham as presiding elder. At this time he began to show symptoms of failing health, and the physician who examined him said to his friends that he was a hopeless consumptive. He did not propose to die, however, unless he must. He attended the next session of Parkersburg Annual Conference, held in Hartford City, West Virginia, in March, 1870. This was Bishop Weaver's first visit to the conference. Our young preacher was so weak at this time that during a portion of the conference he was not able to walk from his boarding-house to the church where the conference was in session, though less than four blocks away. He had an intense desire to preach, and asked the elder if he could not find some place for him. In connection with Rev. A. L. Moore, he was sent to the Philippi Circuit as a helper, a junior preacher. Afterward he was told that this was done to satisfy his mind, for it was generally believed that he would not live to reach the work. He had determined if possible to live and get well. The circuit was located some seventy-five miles from home, back in the mountains.

When he was ready to start for his new field his father gave him a horse, saddle, bridle, and a pair of large saddle-bags, which were deemed very essential in that mountainous country a third of a century ago. Into these he put all his earthly possessions. In one end

was his library—a Bible, a hymn-book, "Binney's Theological Compend," and Smith's Bible Dictionary"; in the other his entire wardrobe. His mother had made him a pair of "leggings." Thus equipped, on April 1, 1870, he bade the old home and friends "good-by," and started out to begin his life work. On the way he spent a Sabbath with his uncle, Rev. G. W. Weekley, and preached for him in a log dwelling house in the afternoon. He has forgotten the text, but at the end of twenty minutes he sat down, having told all he knew. He began with seven appointments, but took up two more during the year. He had a good year, and some ninety were added to the Church. The charge was poor, and not able to pay two men; indeed, it paid the pastor in charge only three hundred dollars. He was asked to gather his pay from those outside the church, and the result was that ninety-six dollars were secured for him. It was small pay, to be sure; but now, at this period of time, he thinks it was about all that he was worth, especially as in addition to this he secured his board, washing, and horse feed free of charge. The people were kind and forbearing; many of them were well-to-do farmers; others were not so well off. He endeavored to visit all classes, and in doing so had all kinds of experiences.

He tells this as one of them: When preaching at a remote part of his circuit, it rained, and the class leader at that point insisted he should go home with him for dinner. The man lived in a cabin of one room on the hillside. On either side of his dwelling was a shed. Under one he kept his corn, and under the other, where they entered the house, the hogs slept and the chickens roosted. The only piece of furniture was a chair—no table, no bedsteads. Long poles reaching

across the room and fastened in the walls constituted a kind of double bedstead. On these were piled a large feather bed. As he entered he saw something move under the bed, and then a boy of ten or twelve summers, almost suffocated, slipped out and struck for the door. He had seen the preacher coming, and thinking to hide, had slipped under the feather tick with his muddy boots on, but not being able to breathe in such close quarters, decided to seek another hiding-place. They had a piece of skillet in which to bake bread, fry meat, and make gravy. He told them he was not very hungry, and did not eat much. He evidently had lost his appetite. As soon as he could he excused himself, and started for his next appointment, thankful that he had one for that special day.

In order to be a first-class preacher, and Mr. Weekley had that ambition, it was necessary for the minister to wear what was in those days called a "plug hat." He secured one, but it was too large by about two numbers, so he had to place a good-sized newspaper inside the lining to make it fit him. Even then, at times, it came down in the neighborhood of his ears. One day as he was riding along a little stream on his way to his appointment, he passed four or five children who were playing on a large, flat rock in the midst of the stream. They stopped their play, looked at him in amazement, and finally one of them broke the silence by piping out, "Lord, what a hat!" The hat had done its work, and attracted the attention of the children.

He needed books as bad as he needed a hat, and bought as his limited means would permit. When he began to preach, he tells us he only had three sermons, but they were "homemade." He is frank enough to say he thinks the things contained in them were all good,

but not very well framed together. These he could not use forever, hence he must read and study. As his circuit was large, he must do much of his reading on horseback, as his brother itinerants did. After riding a dozen or more miles over rough, hilly roads, he would stop, hitch his horse, go into the woods near by, and mounting a log, would practice his sermon to his heart's content. A hundred times he has preached to an audience of great trees about him. When he talks of these experiences he says, "Those forests on the mountain sides are inspiring places. The birds sing so sweetly there, the gurgling, murmuring streamlets are ever musical as they steal their way out and down toward larger streams. The scenery is unparalleled. Nature's book stands open, and abounds with richest lessons and illustrations. No wonder men who dwell there can preach. The mountains amid which they were born and reared conspire to make them lofty characters, and energetic in their pulpit efforts. While Otterbein University and Union Biblical Seminary are grand, helpful schools to all who attend them, 'Brush College,' nevertheless, is not without its advantages."

In March, 1871, he joined the annual conference. There was a class of nine applicants, but only four were admitted, and he was one of them. The examination was rather rigid, and the other applicants were not thought to be quite up to the requirements. At this conference he, with a neighbor boy, Isaac Davis, as an assistant, was put in charge of Lewis Circuit. Leaving home April 1, it took them a hard ride of a day and a half through the mud to reach the field where for twelve months they were to be fellow-workers. The charge had thirteen appointments, and they were allowed to take up new ones, so neither of these young preachers were like-

ly to die because they had nothing to do. It required about two hundred miles of travel to make one round of his circuit. He was in special revival work for about six months of this year, and had one hundred and four accessions to the Church. The people were honest in beliefs, and simple in their methods of work. They expected the "mourner's bench" to be used, as it was almost everywhere, and they believed in "shouting." A meeting was in progress at one of the appointments, when a dozen or more got to shouting at the same time in the same corner of the room, and the floor went down. They kept right on as best they could. The next day a number of the members came together and repaired the breaches made the night before. His salary this year had been fixed at one hundred and twenty dollars, but he only secured ninety of it. He had held his first wedding the year before, and this year he married two couples. With one he had a great disappointment—the man was in good circumstances, and he had reason to expect a respectable fee for his services. Imagine his surprise as the service was over, when the man gave him forty cents in "shinplasters," a kind of currency that was prevalent during the war.

His first wedding, the year before, must have been a trying ordeal. He had gone over the ceremony more than fifty times, so as to be sure he had it. He had gone over it in the woods, and along the roads, and he was sure he knew it and could acquit himself well, inexperienced boy as he was. He tells us how it all happened: "I began, 'We are gathered together,' and then my voice failed me; I faintly gasped for breath, for that was what I most needed. Finally, I regained somewhat my self-control and renewed the effort. How I got through it I do not know to this day. I seemed to

be in a mysterious realm. Somehow I got them to join their right hands, when I pronounced them man and wife. I am glad they always considered themselves married. If I were on the witness stand myself I would hesitate to swear that they were. I have no idea what I said or left unsaid during the ordeal."

At the conference which met in Hartford City, March 14, 1872, he was sent to Hessville Mission, about forty miles east of his father's. The work had nine appointments, and five more were taken up during the year. On February 1 he was taken down with measles, hence did not do any revival work during that time. He had already held seven protracted meetings, which had brought in sixty-three accessions to the Church. In that section there was no waiting for Santa Claus, sacred cantatas, or Christmas entertainments. The revival campaign was the first thing to be thought of in the fall. The salary received was $100, with an addition of twenty or thirty dollars in presents. This made in all $330 for three years of service. This was not making money very rapidly, but that did not trouble him. He did not think he was worth very much, and then his wants were few. He got his board and washing, and horse feed *free*. Such was the Southern hospitality of that day.

In the spring of 1873 he was sent to Grafton, West Virginia, as preacher in charge. He was continued here for three years, and built a church in this city. In spite of his bad health, and the large amount of work he did, which would have taxed a strong man, he yet had time to look about for a permanent helper, who should look after his health, furnish needed inspiration, and give pith to the point of his sermons. He was successful in this, as in most of his undertakings, and he

married Miss Rosa L. Wilson on May 2, 1875. There were born to them four children, three daughters and one son, the latter dying in infancy. The daughters grew to womanhood, have all married, and have homes of their own.

He was next sent to New Haven charge, which he served acceptably for two years. His brethren in the conference had by this time learned of his ability as a preacher, a church-builder, a man of affairs in general, so in his twenty-seventh year they elected him presiding elder. This did not lessen his work, but the outdoor, vigorous exercise may have improved his health. Any one who has traveled in West Virginia will know the office was no sinecure. Much of the territory had to be traveled on horseback, and that was much harder then than it is now, for the districts are smaller, and the facilities for transportation more numerous. The people were in a measure poor, and the pay could not be very extravagant, but the labors were abundant. He was not circumscribed for territory. There were plenty of unsaved people. There were sections in which new churches were needed. There were young and inexperienced preachers who needed help and counsel, and inspiration, which a wide-awake presiding elder could give them.

The first year he was elder he kept no horse, and so did much walking. Some days he would walk fifteen miles or more, over high hills, preach twice, and hold a session of quarterly conference. On one occasion he had an appointment at Cross Creek, thirty-five miles from where he then was. This time he had a horse, but the mud was knee-deep. He traveled on and on, over hills, along waterways and ridges, until it was nearly dark, and finally he halted on the banks of the

Big Kanawha River, opposite the town of Buffalo. The ice was piled up in great heaps on each shore. The ferryman hesitated, as the passage was dangerous. Mr. Weekley insisted he must be there if possible, or the people would be disappointed. Finally they started, and reached a pile of ice on the opposite side. He was yet to get his horse up and on the great gorge of ice that lay before him. Holding his horse, and pulling him as best he could, he finally scrambled over the ice and up the bank to a place of safety. He had two miles yet to church, upon reaching which he found his people waiting for him and ready to join in the service.

This was Monday evening, and the next day was no better. He had an appointment thirty miles east. It rained most of the day, and the mud was even worse than the previous day. To avoid the muddy roads he traveled a trail known as a "hogpath," but being through the woods, he could not carry his umbrella. He had promised to be there, and on he went until he saw in the distance the lights in the old log church. At once he confronted a serious difficulty. Parchment Creek was out of its banks. There seemed to be no way to get over except to plunge in and swim his horse. He was already wet and cold; he would need to carry his saddle-bags on his shoulders to save his Bible, and hymn-book, and sermons, as the water would at least come up to his waist. It was dark; he could not see the coming-out place on the other side, so he might drift down with the current and not get out at all.

While in this perplexed condition, he heard some boys talking on the other side as they were walking along to church. Calling to them, he said, "Boys, can you in some way help me over this creek?" They inquired, "Who are you?" "I'm the preacher, and want

to get to the church," he said. After a little consultation, one of them said, "All right; we will bring the skiff over to you." They did so, and soon landed near him. One of them said, "Now, you get in the boat with Bill, and I will swim your horse over." In a little time the boy was in the saddle, and the preacher in the boat. The one on the horse entered the angry little stream some twenty-five yards above the exit, on the opposite side, hence the horse swam at an angle, and with the current of the stream. They all passed over safely, and when he reached the little church it was full of people who had come out to hear "the elder." He enjoyed the preaching that night, for during the day God had most graciously guided his steps and protected his life.

If there is a "funny" side to anything, Mr. Weekley is sure to see it. The sense of the ludicrous is quite well developed in him. After all, this is not an unreasonable trait. Most people do not take life with sufficient seriousness, but some, maybe, too seriously. A little flash of humor will often lighten up the more somber shades, and make many unpleasant things much more easy to be endured. When you sit and talk with Mr. Weekley, and lead him to a reminiscent turn, you will find him full of little incidents like the following:

When holding a quarterly conference, a man of some years applied for a license to preach. Among other questions, he was asked to state his views on the subject of depravity. He confessed at once that he could not readily explain the doctrine, nor define his views concerning it, "but," he said, "I will say I believe man is *tectotally deprived.*" We fear the conference concluded he was not sufficiently orthodox to preach.

At another time a younger man was seeking a license to preach. He had favorably impressed both the pastor and the elder. It was finally said to him, "You will please state before the elder and the conference your reason for desiring to preach the gospel." He said, "I always had a desire to travel and to see the country, and I thought this would give me a good chance to do so." He was allowed to see the country, but without a license.

In his earlier days Mr. Weekley liked to have a little fun with the boys; and, indeed, he is not entirely cured of it yet. One evening, after a long, hard ride, he was passing a farmhouse where two boys were chopping wood. He thought he would have some sport, so, reigning in his horse, he called out, "Say, boys, can you tell me how far it is—to where I want to go?" In almost an instant one of them retorted, "Yes, sir; three lengths of a fool; get off and measure." He had started the fun, so he must take his own medicine.

One bleak December morning he was riding along on a high ridge on his way home from a quarterly meeting. In a field below the road he saw a young fellow husking corn. He was evidently cold, for he looked blue—too cold to be fooled with by a stranger; but the elder could not resist the temptation. Reigning up his horse, and getting the young man's attention, he called out to him, "Go it; that's the way I got my start." The husker was in no mood to be fooled with, and so answered back with lightning speed, "Yes, and a thunderin' start you got." Mr. Weekley went on his way smiling to himself, for he believed he did the man good service in starting the blood to tingle through the fellow's veins.

He submitted to this exacting labor, this enforced absence from his home and his books, as long as he thought it was best, and then declined reëlection. He was now in the prime of life, and he must take more of his time to add to his resources of knowledge, and he could not do this if most of his time were spent in the field, and he overburdened with the care of the churches.

His few years as presiding elder had made the people more or less acquainted with his ability as a leader, so the people elected him as delegate to the General Conference of 1881, which met in Lisbon, Iowa. If not the very youngest, he was at least among the youngest members of this conference, being at that time only twenty-nine years of age. His general pleasant manner, his quick wit, and his readiness of utterance, made him a fitting messenger to represent his own Church to other bodies of Christians. In the fall of 1879 he was sent as fraternal delegate to the conference of the Methodist Episcopal Church of West Virginia, and Bishop Peck most happily responded to his address. In 1880 he also bore fraternal greetings to the State Baptist Association, which met in Parkersburg, West Virginia. His own address was well received, and was published entire in the papers of the city. Later he was appointed to carry greetings of his own conference to the Methodist Protestant Conference of his own State, but was not able to go. He prepared his address, which was sent, and read, and enthusiastically received.

After declining to serve longer as presiding elder, he was sent to the church at Parkersburg, located in a growing city, and demanding his best efforts and energies. This church he served faithfully and acceptably for two years. During this time his wife sickened and

died. He was left alone to carry forward his work. He must not only labor to bear up under the weight of his own personal sorrow, but he must comfort his stricken little family.

In order to help train the ministry, as well as to educate the young people of the Church, a literary institution had been started at Buckhannon, called "The West Virginia Classical and Normal Academy," and he was made its financial manager. In March, 1885, he was elected business manager and associate editor of "The West Virginia Freeman," a State temperance and prohibition organ published at Parkersburg. Along with this he made a partial canvass of the State in the interest of the pending prohibition amendment to the State Constitution. Not long after this, in his absence from home, the Prohibition convention for the Fourth Congressional District nominated him as their candidate for Congress. He made a few addresses in the interest of his candidacy, and was known on the district as the "Presiding-Elder Candidate." Over four hundred of the best and most intelligent electors of the district supported him. If we are not mistaken, he was the first nominee for Congress that the Prohibition party had ever made in that district.

He was a delegate to the General Conference of 1885, which met in Fostoria, Ohio, where steps were taken for a revision of our confession of faith. On June 9 of this year he was married to Miss Emma Gibson, of Freemansburg, West Virginia. Dr. Z. Warner having been elected as secretary of the Missionary Society, was compelled to give up his work as presiding elder in his own conference, and Mr. Weekley was appointed to serve out his year on the district. At the next meeting of his conference he was elected presiding elder, and after-

wards reëlected, until he had served four years in all. He then declined any further elections. He was sent as a delegate to the General Conference of 1889, which met in York, Pennsylvania. He served one year as pastor of the church at Buckhannon, and while there carried a class in the Academy through Bible history.

In 1890, through the influence of Bishop Weaver, he removed from his own conference, and connected himself with the Rock River Conference, Illinois. This was a small conference, and needed men of experience and energy to help them push their work. He served the Orangeville Circuit as pastor for two years, and was then elected presiding elder, which position he filled for three years. About this time those having in charge the arranging for a "Congress of Religion," in connection with the World's Fair in Chicago appointed Mr. Weekley as secretary to represent the United Brethren Church, and to arrange for a denominational rally. This was held in Memorial Art Palace, and was largely attended by our own people and friends.

Dr. C. I. B. Brane having resigned his position as Church Erection Secretary because of persistent bad health, the board of directors was called together in May, 1895, and after due deliberation elected Mr. Weekley to fill out the unexpired time. He began work October 1, 1895, and served the balance of the quadrennium with good acceptability. He received his first election at the hands of the General Conference of 1897. He was reëlected in 1901, receiving all the votes save a dozen scattering ones. Having served to the end of this period, and making ten years in all, and having worked up the funds to a good degree of success, he had decided to make this the end of his work. The constant and incessant travel was hard on him. The planning of

the work, the adjusting of conflicting interests, indeed, all departments of the work, were a mental strain, and once or twice his health threatened to give away.

During his career as Church-Erection Secretary, he, with his helpers, added to the funds of the society nearly *one hundred thousand dollars.*

His genial, pleasant manner, and a persistence which never let up, made him a skillful solicitor. Whatever might be the fun in hand, he never lost sight of the main point. He was careful in placing the funds, so that the most help could be given to strengthen churches and yet the funds entrusted to his care should be as safe as possible. During the last quadrennium of his work men began to wonder whether a man so careful in business, such a good organizer of the work in hand, a man with such ready utterance and such versatility of talent, would not make a good bishop. After the death of Bishop Hott, the delegates of the previous General Conference were asked to vote for a suitable man to fill out his unexpired time, and a goodly number of votes were cast for W. M. Weekley. This talk kept increasing, and the list of those who believed he could prove himself a worthy successor of those who had graced the office of bishop were daily increasing. At the Conference at Topeka, Kansas, the Committee on Superintending recommended that there be five bishops' districts, and the conference so ordered. Two of the bishops asked to be retired, thus making it necessary to elect three new men. Mr. Weekley received the highest vote cast for the new men.

Mr. Weekley has been very influential in bringing us to the place where we now stand on the matter of church federation, looking toward church union. He wrote, "I am a firm believer in church union. Denom-

inations similar in policy, doctrines, and spirit ought to be together, and will be in time. The Holy Spirit will cement them in one. However, the process will be slow. Federation first, union next. Great changes such as we desire cannot be brought about in a day. Union must come as an evolution, not as a revolution."

He prepared and secured signers to, and sent out the first appeal for a union of Christian churches, which was published in the *Religious Telescope* of August 27, 1903. This opened up correspondence with other churches. Mr. Weekley was elected secretary of the Committee on Church Union. In November, 1903, he addressed the Congregational Ministerial Club of St. Louis, numbering over sixty members, in favor of church union. In connection with Dr. Gladden, he appeared before the Methodist Protestant General Conference at Washington, D. C., in May, 1904. In October, 1904, he appeared before the National Council of Congregational Churches, a body of some five hundred or more distinguished ministers and laymen, which met at Des Moines, Iowa, and his address was received with enthusiasm. He has put himself heart and soul into the movement because he believes God is leading that way, and hopes to live to see it crowned with success.

From a scholastic standpoint his educational advantages were comparatively meager. In his section the public schools were not of the best. His health was uncertain, so he could not always enjoy what there was. He was fond of reading, and improved every opportunity to pick up all the knowledge he could. In his early ministry he invested all of his spare salary in books. In 1883 he studied thoroughly the Chautauquan Normal Course. When the "Preachers' Institute" of West Virginia was instituted, a sort of traveling theological sem-

inary, he was actively connected with that. He studied most thoroughly Old and New Testament History, Church History, Homiletics, Theology, Mental Philosophy, and Ethics. He was always a constant reader of current literature, and sought to keep himself well informed.

At the June commencement of York College, Nebraska, 1902, the honorary degree of Doctor of Divinity was conferred upon him.

He has published a little volume entitled, "How Our Preachers Die," which is now in its third edition. This was followed by "Getting and Giving; or, the Stewardship of Wealth," a volume which has been well received within and out of the Church, and which is now in its sixth edition. He is a good singer, and has assisted in the preparation of one or more music books. He is now at work on a volume which will probably be entitled "Twenty Years Itinerating in West Virginia," which it is expected will deal somewhat in reminiscences.

The territory over which he presides during this quadrennium has not had, during recent years, the usual degree of prosperity, owing in good part to the mobility of the population, which is common to the Western States. Having been a presiding elder for a number of years, and always a soul-winner, he is familiar, not only with successful methods, but also with causes that hinder, and hence is able to advise and encourage his preachers. He not only does this with words, but works with them and beside them, and shows them the way. During the sessions of the various conferences, according to reports from the best judges, he proved himself a good presiding officer, a helpful adviser, and an inspiring preacher. He had an eye to business, was kind, firm, and progressive. He won his way

easily and gracefully into the esteem and good will of one and all.

A minister of long standing and of good ability says of him: "He is a strong preacher. On the financial side he is a successful manager. He possesses a sufficient reserve power to always keep him fresh and in the front as a careful adviser. To a stranger he might appear a little cold and reserved, but that all disappears on closer acquaintance. I have known him for more than twenty years, and he has grown in my favor and friendship. With a strong, robust frame, good health, broad visions of the work, an aggressive spirit, and a warm heart, he is likely to be one of the leading forces in our Church for years to come."

WILLIAM MELVIN BELL,

Thirtieth Bishop of the United Brethren in Christ

WILLIAM M. BELL was born in Whitley County, Indiana, November 12, 1860, and is the oldest child of Isaac Hadly Bell and Nancy Ihrig Bell. His great grandfather, Zephaniah Bell, was born in New Jersey, and removed to Richland County, Ohio, when that part of Ohio was a wilderness. Being a pioneer, the site where he settled first was defended from the Indians by a rude blockhouse. Later additional houses were added, the place became a town, and was called Bellville, in honor of the first settler. The town remains to-day, and is a station on the B. & O. Railway.

His grandfather, Robert Bell, removed his family from Bellville, Ohio, to Whitley, County, Indiana, when that part of the State was occupied by the Indians. The old Ft. Wayne and Erie canal was used to Roanoke, Indiana, and the way from the canal to the place of settlement, eight miles northwest of Roanoke, could only be reached by an ox team driven through the wilderness, over such an highway as the ax of the sturdy settler could carve out. The woods abounded in wild game, and this was the chief dependence for the first few years as a reënforcement to a scant larder. The Indians were plentiful, but in the main they were peaceful.

Isaac H. Bell, the father of our subject, was born at Bellville, Ohio, and though but a boy when the family removed from Ohio to Indiana, he shared in the hard

work and exposure incident to making a home in the wilderness. About the time the Bells settled in Indiana there came into that section of the country a family, the head of which was John Ihrig, and which came from Richland County, Ohio. It was but natural, and almost a necessity, that the children of these pioneer families should become friendly and sociable with each other. One result was that Isaac H. Bell and Nancy E. Ihrig were united in marriage in 1859. The new home was established in a humble log house, on what was known as the Leonard Maring farm. In that log cabin W. M. Bell was born. The grandparents, on his mother's side, were originally residents of Lancaster County, Pennsylvania, from which locality they removed to Ohio, and thence to Whitley County, Indiana. The post-office of this Indiana settlement was called Laud, and it continued until a few years ago, when it ceased to be because of the rural delivery from Columbia City, the county seat. The little town that grew up about the post-office was known as Forest. William entered the public school at Laud, Indiana, in his sixth year, and he remembers distinctly the close of the term, when, on the "last day of school," he attempted to give his first declamation. He still has a vivid picture of how that six-year-old boy failed, and cried, and gave up in despair. At the end of the program the kind teacher encouraged him to try again, and that time he succeeded. He has distinct memories of the hardships endured by his mother in certain kinds of outdoor work that came to her when the father, near the close of the Civil War, entered the army, and also how his father appeared when, in his uniform, he came home from the front. He remembers how his grandfather, John Ihrig, when he was so old that he could not go out on the farm and

toil, as he was wont to do in his fullness of strength, spent much of his time in the rocking-chair, or on the sofa, singing a song of Christian hope which began with the words, "I would not live alway, I ask not to stay." He delights to recall the great pleasure of his twelve years in the public schools, under faithful and kind teachers, whose splendid work created in his young mind a passion for knowledge. He never gave his teachers any trouble, and took great pleasure in his studies. He wishes to pay special tribute to one James Knisely, of Columbia City, who taught the school at Laud in 1872-73, and who boarded in his father's home. He never tires of praising these teachers, these good angels of knowledge, who helped him more than he can ever know.

His uncle, Rev. Enoch Bell, and his grandfather, Mr. Robert Bell, were among the charter members of the first United Brethren Church which was organized in Whitley County in 1850.

He went to school in the schoolhouse, and he here heard the United Brethren preachers who were the earliest to influence his religious life. Among them were Bishops Castle and Weaver, and Reverends F. Thomas, A. M. Cummins, J. B. Bash, George Sickafoose, J. A. Cummins, and others. In 1874, when the boy was about fourteen years of age, Rev. A. Wood held a remarkable revival in the schoolhouse. William attended this meeting, and was much impressed, but did not become a Christian. The meeting resulted in the building of a large and beautiful country church, known as Forest Chapel, which was dedicated in 1875. Before the holidays of the year above named this same pastor held another and far-reaching revival, and it was during this meeting that this young boy gave his heart to Christ.

He says that to his young and anxious heart the appeals and preaching of this devoted pastor seemed irresistible. His conversion was clear and definite. He promptly joined the church, and at once became interested in its ever-widening work. His parents were converted in the same revival, just a short time before he was. They also united with the church. This same pastor was instrumental in the conversion of Rev. C. H. Bell, now a minister serving at Huntington, Indiana, and Rev. C. C. Bell, now pastor at Oakland, California. The first is an uncle and the latter a cousin to Bishop Bell. The year following, his brothers, Harvey L. Bell and Earnest E. Bell, were converted and united with the Church, thereby making the family circle complete in the fellowship of the spiritual kingdom. The first-named, Rev. H. L. Bell, is a local preacher in the Oregon Conference, and the other brother passed to the beyond from his home in Los Angeles, California, in 1904. The father and mother at this writing are both living at Los Angeles.

The great grandfather, Rev. Zephaniah Bell, was in his early life a minister in the Methodist Episcopal Church, and in his late years, and at the time of his death, a minister in the Wesleyan Methodist Church. With prophetic fires burning on ancestral altars all around, it is not surprising that our subject early in life felt a call to the ministry. Even before his conversion it was a day-dream that he would sometime be a minister of the everlasting gospel. He felt some inclination to the law, but his conversion settled it once for all that his life was to be given to carrying the good news of salvation to a lost world. With the thought of such a work came the demand for preparation in the best possible educational institutions within his reach.

Nearest at hand was the Roanoke Classical Seminary, and the Normal School at Columbia City, Indiana. In each of these he was a student by turns, and these were days of widening vision to him. In the seminary work he is especially indebted to Professors Lee and Marsh, and Mrs. Ellen Sickafoose; in the normal school, to Professors Douglass, Moe, and Hunt. In the latter school he won frequent prizes in contests of extempore speaking, always coming off with first honors. These days of student life were followed by days of teaching in the public schools of Whitley and Kosciusko counties. His first school, which was begun on the morning of his seventeenth birthday, near Webster, Indiana, was ranked among those difficult to govern, but the young teacher went through the years without any storms.

He was baptized, and license to exhort was given him at Zion Church, near Roanoke, Indiana. He was admitted into the St. Joseph Annual Conference at the session held in Berrien Springs, Michigan, in the autumn of 1879, and much to his surprise, was assigned to Lagrange Mission, a lot of schoolhouse appointments in Lagrange county, Indiana. Extensive revival characterized this first year in the ministry, about 150 persons professing conversion. Before the close of the year he married Miss Irene J. Henny, also of Whitley County, Indiana, and a member of the same home church. The first few months after marriage were spent in California. The work in California was comparatively weak. The whole conference was under a financial strain to build up and sustain its college, then a new project, and this made it doubly hard for a young minister to equip himself for his work. After some months of changeful, and on his part unsatisfactory, services, he returned to Lagrange charge in 1881—the one he

had left when he went to California. Here he spent three years of most delightful and profitable service, building up the charge to a point of strength never hitherto reached.

His growing strength and popularity as a preacher and pastor created for him a demand for a wider and more responsible place. He was next sent to the city of Lafayette, Indiana, where he found a field that called forth his best efforts. Here he formed strong attachments to some of the leading people of the city, which created a demand for a pastorate of three years' continuance, during which time the church grew in strength of membership, and in favor with the people.

He was next transferred to Ligonier, Indiana. He kept growing in power and influence, and very soon there were demands for his services in a much wider range than that of his own pulpit services. He organized and conducted a large class in the Sabbath-school normal course which was held in the city, and attended by many outside of his own church. While at Ligonier he was made county and district president in the international Sunday-school work. Later he was elected secretary of the State Association, at a State convention held at Richmond, Indiana. During his pastorate at Ligonier he graduated more persons in the teachers' normal course than any other man in the State. At this time he was elected president and superintendent of the Indiana Sunday-School Association, but could give only such time as his pastoral duties would allow. For this work he is highly endowed, and proved himself a most capable teacher. While here, the congregation built the best parsonage in the bounds of the conference up to this time. His earnest work prepared the church for erecting a fine building later,

which he was privileged to dedicate with services the most enthusiastic ever held by our Church in that city.

He was next sent to Elkhart, Indiana. This charge comprised three small churches, two in town, and one in the country. He had not been there long until he grew impatient of this divided environment. These churches were too small and suburban. He must go nearer the center and have a more commodious church building. Bishop Castle, who was a member here at the time, says of this undertaking: "It seemed almost a desperate undertaking, yet we did not dare resent it. So under his princely leadership the enterprise was undertaken, and although the panic of 1893-94 struck the country, and many of the weaker banks went under, and public confidence and credit were greatly disturbed, yet the enterprise was never embarrassed for want of means. The church was finished and dedicated in good time, and the societies uniting in this new building entered upon a new and greatly enlarged era of usefulness." It was named Castle Memorial Church, in honor of Bishop Castle. It cost about $10,000, and was a heroic undertaking for a society composed almost wholly of working, dependent people. In all of these congregations gracious revivals were experienced.

It was at the end of his three years as pastor at Elkhart that he was called to the head of the Sunday-school work of the State of Indiana, a work for which he was well fitted, and to which he gave himself with the keenest relish. This work brought him before large conventions, in the leading cities of the State, where his great worth and promise were easily recognized by men of keen insight, all of which lured on to still greater promise, position, and emoluments.

His own Church was as keen-eyed as others on this line, and so planned to utilize his rapidly-growing strength in a field that was world-wide. The secretaryship of the Home, Frontier, and Foreign Missionary Society had been made vacant by the death of Dr. G. F. Booth, of Dayton, Ohio. The people of his own State knew his ability, and were unanimous in urging him for this position. He was not a member of the General Conference held in the city of Dayton, Ohio, in 1893, but on the second ballot was elected Missionary Secretary of the Home, Frontier, and Foreign Missionary Society of the Church of the United Brethren in Christ. No more fortunate selection for this high and important office could have been made. He seemed to come into the life of this organization at a time when his peculiar strength and power were needed. The society was burdened by an indebtedness of over thirty thousand dollars, with a low missionary spirit prevailing throughout the denomination.

Dr. Bell, being in the prime of his young manhood (only thirty-three years of age), entered at once with heroic effort to bring our denomination to a high standard on this most important subject. In the pulpit, and on the conference floor of the different annual conferences, he set forth, in no uncertain tones, the great need of the foreign and home fields, as well as the responsibility of the Church in its relation to these fields. So vivid were his descriptions, so convincing were his words, that the fire of Christian missions began to burn on many of the altars of our denomination, and the contributions to missions increased with every subsequent year from the time he entered upon his work until he closed it in 1905.

During his administration of the society, he started quite a number of new enterprises in this field of church activity. Among them can be found the special-study classes, which were organized in many of the local congregations and Young People's societies, the effect and power of which shall be continuous.

The *Searchlight,* as the official representative of the society, was launched under his earnest efforts, and was edited by him until the meeting of the last General Conference. It became a strong exponent of all that related to the foreign and home work, and was an agency of unknown worth to the missionary enterprises of the Church.

Through Dr. Bell's enthusiastic effort, our Missionary Society was brought into higher prominence in the national and international councils of the missionary societies of the world, and we began to take our rightful place as a force in the evangelization of the world by and through his able representation in these different meetings.

Another point of strength in his administration was the establishment of the special support idea for foreign missions, whereby there were copastors in the foreign field for home congregations. It was his delight to press this matter, and he succeeded in establishing a number of such in the home congregations. It was no easy task for him to do this. It required careful handling in many cases to bring about harmonious action on the part of the congregations. But he started a work in this line that will increase in all subsequent history of the foreign missionary work.

It was during his administration of the Missionary Society that our missions in Japan and Porto Rico were

begun and carried forward with so much promise and hopefulness.

Dr. Bell is to be given great credit for touching the lives of college graduates and turning their minds toward the mission field. Quite a number might be mentioned who are in that field as a result of his personal solicitation—men and women who could have occupied high and important positions in the councils of the Church at home.

He made two trips to Japan and two to Porto Rico during his administration as secretary of the Missionary Society, spending enough time to carefully survey the condition of the missions, and, by that method, present clearly to the home Church the real situation.

As Missionary Secretary, he represented our Church in a most forceful, earnest, and successful manner when, on any occasion, he was called into contrast with the representatives of other missionary societies. He was frequently asked to address large gatherings in New York City, Columbus, and other places where our Church was not widely known. Speaking to men of national reputation, he at once won his way, and gave us a splendid standing among the religious organizations of our home land.

An incessant worker, he has had few equals as a Missionary Secretary. Courageous and true, he went forward to his duties fearlessly, but in no case did he apply the "rule or ruin" policy to any enterprise. This made him a tower of strength wherever his official duties led him.

The twelve splendid years of this noble life will live, being indelibly stamped upon the missionary operations of this denomination, and give an eternal inspiration to all who may succeed him in this important field.

His was an administration of success, closing it with the brilliant effort of paying the debt, having reached the goal just preceding the General Conference of 1905. The Church honors him, and will ever be grateful for his faithfulness of service in the missionary field.

When it was provided at the General Conference in Topeka, in May, 1905, that three new bishops should be elected, it was not an accident that his name should come prominently to the front. For several years he had been thought of by an increasing number of personal friends, as well as by others who appreciated not only the ability of the man and the work he had done for the Church, but the possibility of still wider work in a new field. Out of 256 votes cast for the election of bishops, he received 172, and was duly elected on the first ballot as bishop for the ensuing four years. When the distribution of territory was made, it fell to his lot to take the Pacific Coast. It is a land of magnificent distances, and almost an empire in itself. Its resources are undeveloped, but it has the making of a great territory. It was not a new country to him for in his early ministry he had spent some time there, and had again visited it when in charge of the missionary work. We doubt not he will magnify his office and his opportunities. There will be plenty of hard, laborious work, and doubtless many discouragements will arise, but it is a country of wonderful possibilities. We are sure that here as well as elsewhere he will quit himself well, and will justify the confidence his brethren have placed in him.

Bishop N. Castle accounts in part for his early conversion and his successful ministry as follows: "I think he was well born. I knew his grandfather, and he was a remarkable preacher. I think the whole of child-

hood and youth was environed by the unseen hands of a holy ancestral life. Good blood flowed in his veins. Right generation was the forerunner and guaranty of timely regeneration. Good earthly heredity was early followed by divine heredity. No sooner was he converted than the priestly blood began to assert itself, and in a short and strenuous struggle he gave himself in absolute surrender to God. His success in the ministry on the human side is owing to a certain rough vigor and energy of character, and to his sympathy with the popular tendencies of the times. He wields a trenchant blade, carrying the significant motto, 'I cut.' Many a hearer has felt the keen cut of that lancet of truth, and has yielded to better living. His tongue is never tied and his eye never closed. His speech is clear and incisive. He swings the sledge-hammer of assault against all sin and unrighteousness, whether in the individual, the municipality, the State, or the nation.

"While his methods are largely modern, the old faith and the old doctrines find ample room and advocacy in his ministry. He holds the plan of salvation to be perfect and complete, needing no improvement from human culture, or recasting of creeds in order to accomplish the saving of the lost. All the improvement is on the human side, and not on the divine. Man does not improve the gospel, but the gospel improves him. It is still repentance toward God, and faith in our Lord Jesus Christ. He believes in regeneration that imparts the divine nature to the human, vitalizing the whole moral nature with its transforming powers. He believes in a gospel that so surcharges and electrifies its possessor and advocate that he becomes 'a flame of fire.' This his own personal ministry has verified from the first.

"He stands for Christian purity, both as a doctrine and an experience, and is an exponent of the privileges and possibilities of the higher Christian life. It cannot be otherwise than that he should. He is a man of great spiritual earnestness, and his whole life has been consecrated to duty and the fear of God. His service is rendered under the gleam of divine love. His views are very strong on the spirituality of the Church, and this he urges with great vehemence. He holds that everything hostile to holiness and the divine will should be crucified, that holiness to the Lord may be engraven on the heart and evermore characterize the whole Christian life."

He received the degree of Doctor of Divinity in 1901. Notwithstanding a life crowded with the duties that devolved upon him from his office duties, he found time for literary work. Many able articles were written for the press, and he is the author of the "Love of God," in the Doctrinal series issued by the Publishing House.

He is large in size, and his personal presence is commanding. His neatness and carefulness in dress, his round, full eye, his full head of hair, will draw all eyes to him when he rises before a conference or congregation, and they listen with expectation to hear his message. This attractive personality makes him a leader without his knowing it. It makes him revered and loved in the homes of the people. His natural dignity of manner, his gentle urbanity, his purity of life and experience, all contribute to make him the marked character that he is.

It was his good fortune to be happily married, and the wife has been the joy of her husband's heart, and the helper of his ministry from the first. Seven children have been born to them. The firstborn, a daughter,

is now Mrs. Turvene, residing at Dayton, Ohio. The second-born, a son, Wayland G., died in 1895. Clare H. and Alice E. are students in the University of California, at Berkeley, California. Geneva I., Elna E., and William M., Jr., are students in the public schools of Berkeley, California.

THOMAS COKE CARTER,

Thirty-First Bishop of the United Brethren in Christ

THOMAS COKE CARTER was born in Carroll County, Tennessee, January 1, 1851. His paternal grandfather, Reuben Carter, was a Virginian, and was of English descent. His maternal grandfather, John Herron, was born in Pennsylvania, and belonged to the Scotch race. His own father, Reuben Ellis Carter, was born in South Carolina, and moved with his parents to West Tennessee, where a large tract of land was purchased and the home established that still stands as a landmark of the early settlement. His mother, Sarah Herron, was a native of Kentucky, and when but a child moved with her parents into Tennessee, where they settled on a farm in the Carter neighborhood. Here the young Carolinan and the beautiful Kentucky maid grew up together, and here were formed the early attachments which led to a most happy marriage. A new country home was given them by his father, and the family altar was erected the day they entered upon housekeeping. At this altar the sweet incense of prayer was offered daily till the Master said, "Come up higher." Amid these rural scenes seven sons were born, and lived to full manhood. Two of these, Thomas Coke and Joseph McKendree, were twins, and their lives have run in parallel lines ever since.

Among the influences which mold character and and determine destiny, that of ancestry is always a potent factor. From this standpoint young Carter was highly

favored. Both sides of his ancestry possessed the essential qualities of vigorous and reliable manhood. His father, though a toiler on the farm, read widely, and was a man of unusual intelligence. He was a modest, unpretentious, sensible Christian citizen. He was a man of spotless reputation, just in his dealings, wise in counsel, remarkable for sound judgment, and persistent in purpose in every cause that had for its object the good of his fellow-men. His mother was a woman of superior gifts, and was loved for her rare purity of life and large sympathies for all who needed help. She was a keeper-at-home, faithfully looking after the affairs of the household; and, when well, she made her work easy by singing some favorite song, as her busy hands prepared the meals and made the garments for husband and children. Amid these domestic duties she took time to read the Bible, to teach it to her children, and to go to church when the regular circuit preaching occurred in the old meeting-house three miles away.

The church was the great conservator of the morals of the community. The children were baptized, faithfully trained in the nurture and admonition of the Lord, taught to reverence the Sabbath and all sacred things, and a sense of accountability to God was early and deeply impressed upon their consciences.

Brought up under such conditions, like Timothy, being taught the Scriptures from his youth, and the family altar being among his earliest recollections, it is not surprising that the son should develop the splendid qualities which we find in his honorable and useful career.

All the experiences of his childhood and early youth were those incident to life on the farm. Naturally full of boyish impulses, he loved fun; and the days of romping, climbing, and trapping birds always seemed too

short for him. Fortunately for such exuberance of life, however, there were thrown around him such safeguards as one of his temperament needed. As soon as he was strong enough to work on the farm, he was kept busy enough to tone down his excess energy. He went to mill, rode on all sorts of errands through the country, and was generally tired enough when night came to enjoy the wholesome moral environments of the home.

The opportunities for attending school in those early days on the farm were such as that rural section of Tennessee then afforded. There were no public schools at that time in this sparsely settled neighborhood, and a style of educational arrangement known as a "subscription school" was provided by an agreement of the citizens for about three months each year. With these meager opportunities young Carter began his education under teachers who gave instructions in the rudiments of learning; but he was an earnest student, and made rapid progress in "first principles." It was a most fortunate circumstance, however, that, when he was ready to begin studies in advanced grammar and rhetoric, there came into an adjoining neighborhood a very accomplished teacher in these branches, by the name of John McLeod. By a little extra walking each day, which contributed to the development of a healthy body and a courageous spirit, young Carter had the great advantage of sitting at the feet of this remarkable instructor. Though a constant sufferer from dyspepsia, which made him a terror to many of the students, Professor McLeod took great interest in those who wanted to learn, and under his painstaking instructions Thomas C. Carter gained marked proficiency in the mastery of good English and other studies which have led to his polished attainments in literature.

Among the memoranda which he has kept of these early school-days, is found this entry: "I never received any punishment at school, except, that one teacher gave me a slight tap with his switch because I mispronounced a word. But, somehow, I highly respected the authority of these stern teachers. To have received but one blow under these conditions, I think is a pretty good record—it shows my sensitive regard for the *underlying principles* of the school."

It should be said that young Carter, like most boys who have spent their early days on the farm, had one supreme advantage which only comes to a country youth—the old-fashioned debating society. This backwoods forum has given to many a boy the first impulse to high attainments in the field of eloquence. In speaking of the benefit which he derived from these rural contests, Mr. Carter says: "It was in a country debating society that I took my first lessons in harnessing the tongue to the brain, and to those humble exercises I am largely indebted for whatever efficiency I have attained in addressing public assemblies. I remember how we divided off, and waxed warm and eloquent over such profound questions as, "Which wields the greater power—sword or pen?"; *"Resolved,* That the hope of reward is a greater incentive to action than the fear of punishment"; and, "Which affords the greater pleasure, pursuit, or possession?"

The glimpses which we have had of the family life and strong religious influences under which young Carter grew up, would lead us to expect an early consecration of himself to the Master's service. We are not disappointed. When fifteen years of age he gave his heart to Christ, and was happily saved. In his own tender and beautiful way of telling it, he says: "While kneel-

ing with my twin brother at a poplar bench, in an old country church, there came to our hearts, at the same moment, a strange, sweet peace—the peace of conscious salvation; and from that moment I have never doubted conversion." To the influence of the family altar and the pious lives of his parents, he attributes the earliest and strongest impressions toward his own religious decision. On the day previous to the night of his conversion, he saw his father in secret prayer, and was sure that the burden of the prayer was the salvation of his children. The son was greatly affected by this anxious solicitude on his behalf. That night, when the earnest appeal was made by the preacher, his twin brother yielded at once to the invitation, but Thomas hesitated. Just at that moment of indecision a very religious cousin went back to where the trembling, hesitating, bashful boy sat, and taking him by the hand, said: "Tom, don't you think you ought to give your heart to Jesus?" That additional word was what he needed. In a moment he was kneeling at his brother's side. Their father stood near them, leading the revival songs, and soon they were praising the Lord for his saving love. With many others who professed religion at the same meeting, young Carter united with the Methodist Episcopal Church.

It was not long till a hand was pointing him to the path he was to travel through life. The itinerant preachers, who have always had a way of trying the metal of their converts, began to call on him to pray in public, and in other ways to put him forward in religious work. Though endeavoring to keep it a profound secret, from the hour of his conversion Thomas felt himself called to the work of the ministry. At last he broke the subject to his father. Only a preacher's heart can

fully enter into the spirit of that interview between father and son. He says, "I shall never forget that memorable moment. No sooner had I opened the subject to my father than I felt myself up against a mind that clearly understood all I struggled to tell him, and up against a heart that fully sympathized with the holy convictions that stirred within my own bosom. Beneath my father's quiet manner I could see a joy too deep for words; and, to my infinite relief and comfort, he told me that it had been the fondest wish of himself and my mother that I should preach the gospel. From that hour I consulted not with flesh and blood, but turned my thoughts steadfastly to this glorious calling, in which I expect to devote time and talent, influence and energy, till the Master calls me from service to reward." Soon after the interview with his father young Carter, now seventeen years old, preached his first sermon. The church was crowded with anxious friends to hear his first formal effort, who at the close gave him many formal assurances of their interest in the sermon; but, somehow, he felt that the words were only spoken to relieve the embarrassment from which he was still suffering. The son of an eccentric but able minister in the neighborhood, who was present, reported to his father that the young preacher talked straightforward about fifteen minutes without emphasis, cadences, or making a single gesture, without moving a muscle in his face, without a change of position, or enough confidence to be at ease. Soon after this the old preacher met him and said, "Tom, you will never make a preacher in the world till you can swing your hand over your head with gestures, and get enough confidence in yourself to let nature caper." This quaint and curious advice was of much service to the young minister. While he did not

attempt to literally carry out the directions, he set himself to study self-control while speaking, to appear with natural attitudes in the pulpit; and his efforts in this direction have been crowned with success.

In October of the following year, 1869, when but eighteen years of age, he joined the Tennessee Conference, and was appointed to a large circuit. He says: "To reach this, my first charge, required me to travel quite a distance from home. As an outfit for the work my father gave me a horse and saddle; and one week after adjournment of conference I set out to find my field of labor. The feelings of my heart at this time no one can imagine who has not had a similar experience. Being so young, and going among strangers as a *preacher,* almost deterred me from finishing the journey. But my hand was on the plow, and I dared not look back. On reaching the circuit I was fortunate in finding a good country home, where I was invited to live free of charge. It was the home of an aged class-leader, Mr. William Powell, and he and his gentle wife asked me to make their house my home, that I might be helpful to their young sons in their studies toward religious lives. It was a great blessing to me to alternate with Father Powell in conducting family worship as often as I could get back from my work.

The year on the circuit was one of the happiest periods in the life of this young preacher. Though inexperienced in the work, he started out to win souls, and to thoroughly organize the membership for efficient service. Revivals attended his efforts at all the appointments, and nearly a hundred people professed religion and joined the Church. Among that number was the girl who five years later became his wife; and her brother, who made a devoted preacher of the gospel.

To travel the large circuit required him to ride a considerable distance, and preach oftentimes through the week, and several times on the Sabbath. His headquarters, literally, were in the saddle. He carried his wardrobe and library in his saddle-bags. He was at home under every hospitable roof beneath which he took shelter, and his study was generally in the midst of the whole family where he found entertainment. But, somehow, he managed to read quite largely, and to prepare for the pulpit work under these conditions. His popularity as a preacher increased as he advanced in the work, and having gotten over the stiff and restrained manner of his first efforts at preaching, he often spoke with deep feeling, great earnestness, and tremendous power to the large gatherings that flocked to hear him.

He said of that period of his ministry, "I was a ranter in the pulpit, and talked much louder than was necessary or effective. I have learned better by experience, and find the less boistrous method to be far more successful. But, while I have changed my manner of preaching, my mind has never changed in regard to the essential truths that ought to be proclaimed from the pulpit. The preachers to whose instructions I listened in the formative years of my life, made no compromise with the world, the flesh, or the devil. They thundered against the strongholds of sin with the artillery of the law, and demanded unconditional surrender to Christ. When mustered into the ministry under these influences, I started out with the notion that the theater, the dance, the card-table, the saloon, and all other forms of evil must be opposed from the pulpit; and I still hold to my early convictions on this subject."

At the close of the first year on a circuit, Brother Carter decided to go to college. No young preacher had

ever entered upon his high vocation feeling more fully the need of greater educational preparation. This feeling increased as the year was closing, and that fall he went to the conference, made his report, was granted the privilege of going to school, and entered the East Tennessee Wesleyan University, where he pursued the full classical course of four years, and completed the Junior studies. In the fall of that year, 1874, he entered De Pauw University, of Indiana, and graduated the following June with high honors and received his A.B. diploma. Though acting as janitor to pay his way up to the day of graduation, he went forth from that great institution, after five years of application and study, a systematically and highly educated young man.

But it paid to spend those years in hard mental training. Scarcely had he received the seal of his Alma Mater before he was elected president of West Tennessee Seminary. In reply to a letter from the trustees of that Seminary, asking President Andrus, of DePauw University, what he thought of the fitness of T. C. Carter for the educational work, he said, "Brother Carter is amply prepared to take charge of any school in the Church; but it is a pity to spoil as good a preacher as he is by taking him from the pulpit and burying him in the schoolroom." But the reputation he had made as a student, as well as the distinction he had attained as a preacher, justified and commended this election, and the year following his graduation was devoted to the work of teaching, but with constant opportunities to preach. It was found that his five years in college had not diminished his fervency or made him the victim of dead formalism, as some had predicted when he went away to school. Invitations to preach at the dedication of churches and other similar occasions, poured in upon

him, and his popularity as a preacher increased so rapidly that many urgent requests for platform and pulpit services had to be declined.

On the 26th of December of this year he was married to Miss Maggie Brown, of Crockett County, Tennessee. She was an accomplished and charming young lady, of ample education, and joined him in the work of teaching.

At the close of the school year Professor Carter resigned his position as principal of the Seminary, and accepted the presidency of Tullahoma College. Following his resignation, the Board of Trustees of the Seminary passed appreciative resolutions concerning himself and his wife.

In taking charge of the Tullahoma College, Professor Carter also became pastor of the Methodist Episcopal Church. With remarkable success and popularity he filled this two-fold position for four years. During that time he traveled largely in the interests of the school, speaking at many places in the patronizing territory, and in some of these efforts surpassed the expectations of his friends. On the occasion of a district conference at Shelbyville, Tennessee, when people came twenty miles overland to hear him, he preached a sermon the influence of which is not yet forgotten. Preachers and people were in transports of joy, and as he reached his climax the whole audience rose to their feet. The reporter of the sermon said: "Its power rested upon nothing meretricious or sensational, but upon the wise, the weighty, and the eloquent presentation of God's truth."

At the conference which met at Nashville that fall, over which Bishop Wiley presided, Professor Carter preached the missionary sermon. It produced a profound impression on the conference, and the bishop was

especially delighted with the apostolic spirit which it breathed. He took occasion to ask the presiding elders a number of questions about the man who had produced such an interest in the cause of missions, but gave them no special reason for his inquiry. Shortly after the conference, however, Professor Carter received a letter from Bishop Wiley, asking him whether he would accept an appointment to Central China as superintendent of the mission schools of the Methodist Episcopal Church. After considerable correspondence on the subject, the appointment was accepted, and on the third day of May, 1880, accompanied by his wife and little daughter, Ethel, Mr. Carter sailed from San Francisco for China. Though failing health compelled him to give up that field at the close of two years, he inaugurated some work that will abide long after his head shall have been pillowed in the dust of death. Among the things accomplished during that brief but busy period, was the establishment of an Anglo-Chinese school at Kiu-Kiang, known as Fowler Institute, and it is still doing a noble work in the cause of Christian education in that mighty heathen land. It was a painful disappointment that severe illness compelled him to give up this cherished work and return to his native land. For fourteen days he was unconscious, and when placed on shipboard at Shanghai, and started for America, there was scarcely a hope that he would recover. He says: "When we reached Yokahoma, Japan, where we remained a few days waiting for the large ocean steamer that was to bring us across the Pacific, Rev. Mr. Gulick, a Presbyterian missionary, called to see me at the hotel three days in succession, each time reading the Scriptures and praying for my recovery. As he prayed I felt a confidence that I would get well. From that time on I began to im-

prove, and within a few months after reaching America had sufficiently recovered my strength to begin some active work again."

Early in 1883 there was a vacancy in the editorship of the *Methodist Advocate,* published in Atlanta, Georgia, Rev. E. Q. Fuller, D.D., the official editor, having dropped dead on the streets of that city. Unexpectedly to himself, Brother Carter was called to fill the vacancy. He came, a young man, to a new, laborious, and responsible work. But with characteristic promptness, courage, and zeal, he entered upon the untried duties.

For some years he had been known as a correspondent for this and other church papers. His articles of travel by land and sea, and his observations in China, had been read with great interest by those who took the *Advocate,* so that, in taking charge of the paper, he had the advantage of a large acquaintance through his contributions to the religious press. The first thing he did under these new responsibilities, was to move the paper from Atlanta, Georgia, to Chattanooga, Tennessee. This was accomplished without losing a number, and his leading editorial of that week, on "The Place and Power of Journalism," showed that he wielded the pen of a ready writer. The subscriptions of the paper at once began to increase, and soon the patronage was more than doubled. As might be expected, especially in the editorial management of a paper devoted to the interests of the Methodist Episcopal Church in the South, the presence of that denomination being offensive to the Southern Methodist Church, some pretty sharp controversies marked the career of the new editor. But he was able to meet all opponents with credit to his church and constituency. It was said of him, in connection with some of

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these discussions, "His pen is as sharp as a steel blade; and judging from its fearlessness, it must have been taken from an eagle's wing."

The General Conference which met in Philadelphia, in 1884, returned him to the paper. He was honored by being a delegate to that body, and in the same year was a member of the Centennial Conference, which met in Baltimore; and also received the degree of Doctor of Divinity from East Tennessee Wesleyan University within the same period.

In 1888 he was a delegate to the General Conference, which met in New York City, and was elected editor of the paper for another four years. He took part in some of the debates of that great assembly, and received a handsome vote for the office of bishop. At the first session of the Holston Conference, after this General Conference, a debate occurred in the subject of endowing the *Methodist Advocate,* which is memorable in the history of that body. There was an effort to defeat the measure by shutting off debate without hearing Dr. Carter, but before the vote was taken, his speech turned the tide, and carried the conference. Rev. Sidney Tinker gave a thrilling account in the *Chattanooga Times,* from which we have space for a few lines. "He (Carter) moved all hearts and moistened all eyes. Even the bishop was most profoundly moved. Many passages in the address were unsurpassed in eloquence by anything we ever heard. Then, the grandest part of all was, when he had completely overwhelmed all opposition, he turned the great fountain of his sweet, tender heart upon us, and compelled us all to admit that he was not only a warrior worthy of our steel, but was a tender-hearted, sweet-spirited brother."

In 1892 he was again a delegate to the General Conference, which met in Omaha, Nebraska, and in that conference advocated a number of measures that looked to a more liberal and democratic policy for the Methodist Episcopal Church. He favored a plan to make the presiding eldership elective in the conferences, spoke in favor of removing the time limit from the pastorate, pleaded for the admission of women as members of the General Conference, and for other reform measures that would put the Methodist Church government more in harmony with the American government. His convictions along this line were greatly strengthened by the fraternal address of Dr. W. M. Beardshear, of the United Brethren Church, who brought out the main features of its New Testament doctrines and American policy.

The year after this General Conference he secured a United Brethren Discipline, thoroughly examined its tenets, and became convinced that he ought to cast his lot with this denomination. It was a hard struggle to turn away from the associations of the past, but, step by step, he reached the conclusion that led him toward our communion. His last editorial in the *Methodist Advocate* was most pathetic and tender. In closing that editorial he said: "It is not strange, after nine years of labor as editor of this paper, that we should feel a peculiar sadness stealing into our emotions as we approach this hour of final parting with the enterprise. It is not strange that a mist should come over our eyes, and that our hands should slightly tremble while writing good-by to the brethren whom we loved so much throughout this territory. We have done our best, and have not flinched where duty was plain. We thank our friends for their help and sympathy. We are still in

the South, and will fill the appointments already made to dedicate churches, and will gladly do any service that is in our power for the brethren in their various charges."

At the session of the Holston Conference, which met in Johnston City, Tennessee, the 17th of October, 1894, Dr. Carter asked for and received his credentials from that body for the purpose of joining the United Brethren Church. In granting the certificate, the conference passed the following resolutions by a rising vote:

"WHEREAS, Dr. T. C. Carter has been a member of this conference for many years; and

Whereas, He has now taken a certificate of location;

Resolved, 1. That we deeply regret this separation. 2. That we will ever cherish in our hearts the heroic work he has done for us and for the Church in the entire South, and the sacrifices he has made; that we will forever appreciate the wonderful uplift he gave to our work as editor of the *Methodist Advocate,* defending our church and its ministers, its doctrines and its polity, and advocating every measure in which our interests were involved; that we extend to Dr. Carter our Christian sympathy and prayers, and should he ever wish to return to our ranks, we will extend to him a hearty welcome."

Two weeks after this conference, at a called meeting in Knoxville, Tennessee, presided over by Rev. S. S. Holden, presiding elder of the United Brethren Church in East Tennessee, and attended by Rev. William McKee, D.D., Rev. W. J. Shuey, D.D., and Mr. John Dodds, of Dayton, Ohio, Dr. Carter was received on his credentials into our Church. He was then appointed by the mission board superintendent of our Church in the

South, and since that time his work and achievements have been fully before the denomination.

For the leadership of this forward movement of our Church in the South, Dr. Carter was peculiarly adapted. Being thoroughly acquainted with the territory, and understanding the situation with regard to special openings and opportunities, it was soon found that he was "the right man in the right place." His attractive pulpit oratory and great popularity on the lecture platform gave him a large and respectful hearing wherever he went to organize the work. In many places where our church was hitherto unknown, he has preached the glorious gospel of the Lord Jesus Christ till his hearers were greatly stirred by the discourse; then, explaining the polity and doctrines of the United Brethren Church in a pleasing and forceful manner, organizations have been affected from community to community, till several annual conferences have been formed out of these societies. In pushing the work committed to his care, he has been absolutely prodigal of his strength. His disposition is to undertake anything within his reach which he thinks ought to be done, and with invitations pouring in upon him from all quarters, to preach, lecture, dedicate churches and deliver addresses on varied occasions, his friends have been surprised that he is not prostrated by over-exertion. Many pastors have been helped, and many churches aided by his lectures. It was at the close of an eight-weeks' campaign of constant visitation, preaching, and lecturing that he organized the Georgia Conference. Rev. J. H. Spence, of West Virginia, who was present, and greatly surprised at the work which had been accomplished in so brief a time, said: "If Dr. Carter had done for the United States Government a work approximating what

he has done for the United Brethren Church in the South, the authorities at Washington would call him home, present him a sword, and honor him with all the public demonstrations that could be given in recognition of a returning hero."

And now there comes a wider field. Thus far we have followed Dr. Carter along his early years to the prime of manhood; we have seen him the sprightly schoolboy in the country, the ruddy lad on the farm; we have seen him the humble penitent, the happy Christian, and youthful preacher. We have seen him the honored graduate of a great university, a college president, a foreign missionary, an official church editor, and the efficient superintendent of our Church work in the South. In all these positions he exhibited true manhood, and a capability for any work to which the Church might call him.

The General Conference which met in Topeka, Kansas, in May, 1905, found it necessary to elect a Bishop for the Southern District which had been formed. On the afternoon of May 17, the vote was taken for the election of bishops, and Dr. Carter was elected on the first ballot. When called to the platform of the General Conference to receive the courtesies of those who had elected him, he was absent, not hiding among the stuff, like Saul, but on his way to fill a lecture engagement. The next day, when he was led forward by Bishop Mills, and presented by Bishop Castle, to the General Conference, Bishop Carter showed a self-abnegation worthy of a martyr; but with determination, firmness, and faith mingling with the highest resolve to meet all the responsibilities of his great calling, he said:

"Mr. Chairman, Honored Bishops, and Members of the General Conference: I desire to thank you

sincerely for the kindness you have shown our section in providing for a district—a regular Bishop's district—and for the great honor you have conferred upon me in electing me to the position which has just been announced. I was sorry to be away yesterday afternoon on account of a lecture which I was to deliver at another town, so could not come forward with the other brethren who had been elected to this high office. It would have been less embarrassing then than now, as I must endure the ordeal of receiving this kind introduction alone; but I have, several times in my life, had to stand alone. I beg again to assure you that I highly appreciate the honor you have conferred upon me; and I promise you that I will do the very best service for the Church in this capacity that I am capable of performing."

To this office Bishop Carter brings gifts of a high and commanding order. In the fields of education and literature he stands among the most cultured ministers of the country. As a writer, he accomplishes his work with wonderful facility. His style is easy and graceful, and always compels a reading, whether it is an obituary, a report of his work, or a more formal and studied article. Even his fugitive communications to the press would rank as literature.

His social qualities are of the highest order. Few men are his equals in this regard. In social gatherings he is at home, and he brings sunshine to whatever company he enters. He especially enjoys the companionship of brother ministers, among whom he has always been a favorite. When relating anecdotes is the order of the hour, he always contributes his full share, and his ability to tell a good story at the right time is unsurpassed.

Though but slightly above medium size, he is a man of commanding personal appearance, and possesses that type of dignified bearing which is popularly associated with high position. His open countenance, graceful manners, perfect self-control, and neat personal habits, added to a well-cultured mind, give peculiar attractions to his personality.

As a pulpit and platform orator, he ranks high; but in all the years that he has stood before audiences, he has suffered from peculiar embarrassment. To a friend who recently complimented him upon his gifts as an orator, Bishop Carter said: "No man ever had to overcome greater embarrassment than that against which I have had to struggle in my efforts at public speaking." It has been by study and practice that he has forced himself to speak with the peculiar ease and tact that make his public addresses so captivating, and lead people to suppose that he is a born monarch of the platform.

He says: "One afternoon, as I rode toward my appointment, I became more and more overmastered by timidity, and would gladly have given my horse and saddle to any one who could have been secured to take my place. At last, when I came in sight of the church, and saw the people standing about the church door, and the horses and buggies in the grove, my heart utterly failed me; and, turning my horse right-about, I put whip to him and rode six miles at full speed to the home of an aged member of my church, and, fearing that he would ask me about the meeting, I went immediately to bed without my supper. But, in prayer that night, I promised God never to back out any more from doing my best to preach the gospel; and the vow has been

faithfully kept, though I have trembled a thousand times in attempting to speak."

At the beginning of his sermons he is conversational in style, but, as he advances, he becomes more animated and stirred with a message from God, and often raises an audience to the highest pitch of religious fervor and enthusiasm. Though possessing a bold imagination, he seldom indulges in flights of fancy, and studiously avoids all startling and sensational statements as unworthy of the pulpit. But, when aroused with a great theme, he seems surcharged with a subtle and mighty pathos that melts all hearts and makes effective the precious truths of the gospel. He believes, with Paul, that the gospel is the power of God unto salvation, and in his conferences often preaches every night with the most earnest evangelistic spirit and power.

As a lecturer, Bishop Carter has gained a national reputation. The power of humor, which, as a subtle aroma, pervades and enlivens his private conversations, is no less effective and captivating in his lectures and platform addresses.

Those who heard Dr. Carter at the General Conference, at Topeka, can vouch for his readiness on the platform, and his power to adapt himself to circumstances. The addresses of welcome had been admirably made, and all the responses had been heard but one. It was getting quite late; there had been a feast of good things, and the people had enough. When Dr. Carter was introduced those who did not know him were ready to excuse him if he would call on them to go home. He began in his modest way and gradually their eyes were lifted. He told them an appropriate story, and so went on, and in a few moments he had captured his audience,

and there were no longer any weary people in the house. It was the speech of the occasion.

As a general superintendent, Bishop Carter modestly wears the honors which have been cast upon him. He presides with dignity and grace, and dispatches the business of his conference in good shape, without undue haste, and yet without delay at any point. His knowledge of parliamentary law and the Discipline of the Church are shown in all matters where opinions clash; and his prompt and clear rulings in such cases are evidences that he possesses executive ability of a high order. He shows himself in deep sympathy with the preachers, and everywhere receives the utmost respect from them.

Bishop Carter loves the doctrines and polity of the Church, and delights to explain them in fields where the denomination has not hitherto been known. This he has done through the newspapers and from the pulpit throughout the vast territory over which he is superintendent. Regeneration and the witness of the spirit he has experienced himself, and he loves to impress this peculiar doctrine of our Church upon the minds of others. His great desire for the spiritual growth of the Church gives fervency to his sermons and addresses at the conferences, and the standard of the ministry is made high in special addresses upon this subject.

Bishop Carter is in the prime of life, and if health does not fail, he gives promise of many years of efficient work in his new field. Comparatively young as he is, he is still a man of wide experience, and has a good knowledge of men. He has the ability and skill which will always command a hearing. He knows the people of the South, and is in thorough sympathy with them. He has a fertile field, and if well cultivated it should yield a fruitful harvest. The writer may not live to see

it, but he hopes many who read these pages will, in the not far distant future, see strong conferences, with their thousands of members, and United Brethren Church spires in the largest cities and on many of the hillsides of the sunny South.

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